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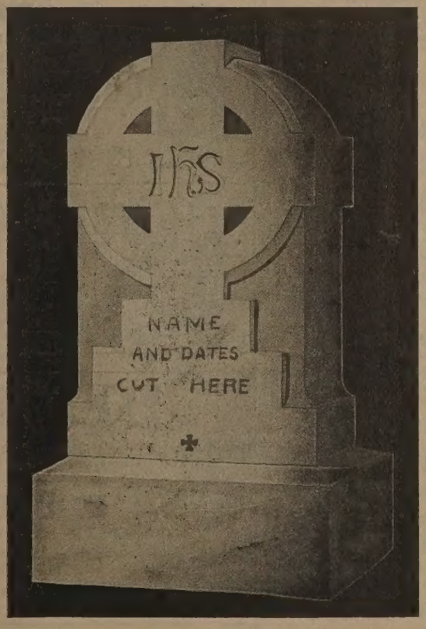

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The Living Church

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Editorials and Comments

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PRINCIPAL CONTENTS.

Editorials and Comments 467
Introductions—What Constitutes the "Living Church"?—A Proposed "Declaration"—A Catholic Italian Bishop—Warning as to Bequests—The Indianapolis Conference of Mid-Western Bishops.
Answers to Correspondents 470
Dr. Hart on the Daily Services 471
Annual C. B. S. Requiem 471
Wren's Monumental Spires. London Letter. [Illustrated.] John G. Hall 472
Death of Bishop Weber 472
Missions Discussed in New York. New York Letter 474
Convention Address of the Bishop of California 475
Helps on the Sunday School Lessons. Rev. E. E. Lofstrom . . 476
Correspondence: 476
A Living Church (George Foster Peabody)—Spurious Appeals for Arkansas Work (The Bishop of Arkansas)—Honorary and Other Degrees (Rev. Andrew Gray, D.D., Wm. E. Waters)—Needs of Native "Mexican Church (John W. Wood)—Methodists and Baptism (Rev. A. W. Farnum)—Sectarian Ministers in Church (Rev. John S. Warren)—Unity Must be based upon Truth (Rev. Wm. C. Pope)—Caution as to Building Churches (Rev. G. A. Robson)—The Aged Clergy (Rev. Frederick Wm. Crook)—Irreverence in Conducting Service (Florence F. Wood)—Which Church is for "the Whole Community"? (Rev. Floyd Keeler)—New Missions in Minnesota (Rev. W. H. Knowlton)—Anthems, *Benedicite* (A. T. Gregory, M.D.).
Literary 481
Three Views of the Church. Rev. Henry D. Robinson, D.D. . . 481
The Family Fireside 482
Personal Mention, etc. 484
The Church at Work [Illustrated] 486
Declaration on New Testament Criticism and Other Subjects—Watertown (N. Y.) Church Consecrated—Divorce Reform Progress—Virginia Seminarians Received at the White House—Restoration of St. George's Church, Schenectady, N. Y.—Meeting of Joint Commission on Sunday School Instruction—Two Notable Events in Indiana—Large Endowment for St. Paul's Church, Buffalo—Indian Work in South Dakota—Order for Consecration of Dr. McCormick—Death of Rev. Joseph A. Brown—Burial of Rev. Lewis Rietz—The Late Rev. John Hargate—Dr. Little Preaches the First Hale Memorial Sermon—A Great Day in Pittsburgh—Death of Rev. Dr. Smedes—Rector-elect of St. Luke's Church, Memphis—Armenian Christmas in Boston—Personal Visitations on Behalf of St. James' Church, Chicago—Fond du Lac Priest Enters English Benedictine Community—Death of Principal Sheraton.

FOR THE FIFTH SUNDAY AFTER THE EPIPHANY.

DOES it not often seem to us that there is little genuine peace in the world? How seldom, in these troubled days, do we behold a countenance, the strength, the repose, the tranquility of which are the outward token of an abiding peace in the heart.

And yet, in to-day's Epistle, we face the words, "Let the peace of God rule in your hearts"; our inference from which must be that such will be the case, unless the operation of the Spirit be hindered in our lives. Two possible hindrances seem to suggest themselves to the apostle's mind: a forgetting toward men, in our failure to appreciate the bond of the "one body"; and a forgetting toward God, in our failure to carry out this feature of the divine will, "Be ye thankful."

Thus, then, the appeal shapes itself, in the awakening terms of a stately sequence: Peace . . . . one body . . . . thankful! "Let the peace of God rule in your hearts, to the which ye are called in one body: and be ye thankful."

To forget the "one body," is a serious obstacle to the reign of peace in the heart of the Christian believer.

Irritating influences crowd upon us through our contact with other people. Who has not said in his heart: "I long for peace but cannot find it; there are those about me who seem determined that I shall not taste this heavenly gift"? Even St. Paul exclaimed, "Brethren, pray for us, that we may be delivered from unreasonable and wicked men"; and yet this same apostle wrote, "Let the peace of God rule in your heart, to the which ye are called in one body."

"In one body!"—here is the fact to help us dwell at peace, even in an unfavorable environment. Many, perhaps all, of those with whom we are tempted to contend are with us in what St. Paul calls the "one body." Shall we mar the unity of the "one body," even under provocation, and lose the peace of God which ought to rule in our hearts? Within the family, in the Church, shall we not endure to the uttermost, rather than break the unity of the "one body"?

Again, our peace is ofttimes disturbed by anxiety attendant upon what we call "the hard things of life": misfortune, poverty, suffering, bereavement. Under these circumstances, it seems to us perhaps that God has failed us, and our peace breaks down through distrust of His providence.

Then the remedy lies in the closing words of St. Paul's noble precept, "Be ye thankful."

We are not so submerged in misfortune as to have lost the obligation and the power to be thankful. This is a trite theme; but none the less it remains a fact forever, that the heart habitually attuned to thankfulness, is the heart in which peace may reign, whatever comes. Nothing so firmly establishes the dominion of peace in the Christian's soul as that resolute and determined spirit of gratitude, upon which the temptation to distrust God beats but in vain.

"Peace I leave with you, My peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid." Of these words of the Master, St. Paul's appeal is a fitting interpretation: "Let the peace of God rule in your hearts, to the which ye are called in one body: and be ye thankful." B.

The pains we spend upon our mortal selves will perish with ourselves; but the care we give out of a good heart to others, the efforts of disinterested duty, the deeds and thoughts of pure affection are never lost.—*Merle d'Aubigne.*

AD CLERUM.

"Est enim psalmus animarum tranquillitas, pacis arbiter optimarum disciplinarum et documentorum promptuarium; psalmus turbas et fluctus cogitationum compescit, iracundiam mollit, daemones fugat, angelos advocat; psalmus in terroribus nocturnis securitas, in diurnis laboribus requies est, psalmus elementum est incipientibus, incrementum proficientibus, confirmatio perfecti."—*S. Basil. prooem. in Psalm.*

"Quas tibi, Deus meus, voces dedi cum legerem Psalmos David, cantica fidelia, et sonos pietatis excludentes turgidum spiritum: . . . Quas tibi voces dabam in psalmis illis, et quomodo in te inflammabar ex eis, et accendebar eos recitare, si possem, toto orbe terrarum adversus typhum generis humanum."—*S. Aug. Confess. lib.* 9, 8.

"In Divinis Officiis ardeat affectus, clamet vox, vigilent oculi, et vita concordet, ut merito dicere valeamus; In conspectu Angelorum psalmam tibi."—*S. Laur. Just. de Dis. et Perf.*

WHAT CONSTITUTES THE "LIVING CHURCH"?

THE question which we have placed at the head of this consideration bears no reference to the journal whose name is embodied within it. The reference is to the Church of the Living God which, being a divinely constituted organism, must itself be a *living* Church. Our question, "What Constitutes the Living Church?" moreover, is framed in apposition to the question which our correspondent, Mr. George Foster Peabody, asks in the department of Correspondence: "What constitutes 'A Living Church'?" The reason why, in our question, we substitute the definite for the indefinite article used by Mr. Peabody, will, we trust, appear as we proceed; and it is just possible that the difference in the object of our quest may be the reason whereby we seem to find different results. "Seek, and ye shall find," is the admonition of the Son of God. Men may seek ends of greatly differing values, all the way from mere pleasure, to the Holy Grail. What they seek, in some degree they are apt to find. Thus it is important at the outset whether one inquires with Mr. Peabody "what constitutes *a* Living Church of God," or, "what constitutes *the* Living Church of God?" And gradually, as one grows older and views things in truer relations to each other, he becomes less satisfied to ask the question based on the indefinite article. Amidst the clashes of men, the battles of words, the polemics of advocates of hostile systems, one whose mind is touched with the reality of the things of God has less and less interest in comparing jarring claims of warring "churches," and turns his quest to that larger, broader, truer conception, which we have placed at the head of this paper.

YES, LET US TAKE for our consideration that chapter of St. Matthew which culminates with that agonizing cry of our Lord, cited by Mr. Peabody: "O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not!"

"And ye would not!" Would not—what?

The agony of our Lord was drawn out by His desire to draw His people into the very closest contact with Himself. His agony was not exhausted in the thought of the men immediately about Him, nor in the Jerusalem of that day. His mind called up the vision of all that long-passing procession of men in ages long gone by, who had been visited by the prophets sent by God to urge them to holier, larger lives, only to find the vengeance of the people wreaked upon them. The impersonal Jerusalem for whom our Lord cried out is "thou that killest the prophets." Yes, we frankly admit, it is a prophecy of the Church, of which the older Jerusalem is indeed a type.

Has "the organized Church of Christ proven itself false to the witness of which Christ spoke?" It is a terrible indictment.

For what is "the organized Church of Christ"? It is the Bride of Christ; it is Christ in His extended incarnation through time; it embodies men only as they are caught up and united into His divine personality.

The body of the Church is Jesus Christ; the life of the Church is the Holy Spirit. The Church is a "living Church" only because of the divine Life that breathes in it.

And is this the Church that "has proven itself false to the witness of which Christ spoke"? Not unless that other witness which He spoke—"the gates of hell shall not prevail against it"—has proven false as well.

For the conception of the Church which could lead one to pen those words is far, far narrower than the truth. If one see in "a Church" only a voluntary association of men who are seeking to do the will of their heavenly Father, he is, indeed, far in advance of those who fix their goal only on things temporal and have no thought of the things of God; but he is still far from perceiving the blessedness of the whole truth. The "Church idea" is not that we have chosen Him and have banded together in order that we may serve Him, but that He has chosen us; has knitted us into His own personality in Holy Baptism; has endued us with choice gifts of the Holy Spirit in Confirmation; is giving us our daily food, for the strengthening and refreshing of our souls, in the Holy Communion. Thus that sweetly homely figure of the hen gathering her little ones under her wing becomes a reality in the Church, where there is close, living, personal contact between the Blessed Lord and His little ones.

But the living body of the Church would be mute and dumb if she possessed no voice through which the Head, the Heart, the Mind of the Church—always Jesus Christ—might speak. So does He choose out choice souls from among His little ones, upon whom He sends the Holy Spirit with very special gifts, that, as a part of their high vicariate for Him, they may become His mouthpiece.

And what shall they say? Let them consider. They have it in their power—for God coerces no man—to do either of two things. They may speak their own minds from the teaching forum of the Church, thus usurping the prerogative of Almighty God; or they may speak those words which He has put into their mouths. The priest-preacher speaks either with the authority of God or of himself. Which authority is the wiser?

But the priest-preacher must speak truly. Suppose his mind does not perceive the truth of that which the Truth reveals. What, then, is his duty?

Surely his position is a hard one. He has received his commission on the solemn oath that he will "minister the Doctrine," not according to his own mind, but "as the Lord hath commanded and as this Church hath received the same." It is insufficient to say, with Mr. Peabody:

"The obligations taken at Confirmation and Ordination are supremely personal as between the Individual Soul and God the Father of our spirits and Christ the Revealer of Him as Love."

The *obligation to perform the obligations* is "supremely personal"; but the obligations themselves are a concordat between the Church and the Priest, according to which the Church, as party of the first part, is about to grant a commission of authority to the Priest as party of the second part, on express, specified conditions which the priest voluntarily accepts. Without that acceptance of conditions, the commission could not, would not be given. The Bishop as the representative of the Church receives the acceptance of the conditions from the would-be priest, the congregation witness them, and thereupon the Bishop proceeds to vest the desired authority upon him who has just sworn. The transaction is so much more than a contract that we do not ordinarily refer to it as such. But it cannot be made less than a contract.

Now as to "dishonor." We venture to say that while words have varying shades of meaning, there is yet no such vagueness in their use as to make it impossible to say that a promise may be so definitely framed as to make it an act of dishonor to violate it. Otherwise, if words had no fixed meanings, human communication would be impossible. Is it right to allude to a dog as a fish? Why not? Has not one the right to mean *fish* when he says *dog*? Must there be "but one view" of what is a dog? Must we all be "strict constructionists" when we speak of dogs?

If I accept a bequest on condition that I perform certain specified acts each year, am I, or am I not, bound to perform those acts? If I retain the money and refuse to perform the acts, am I freed from responsibility by pleading that I am not a "strict constructionist?" Does not the transaction come within the realm of things dishonorable? Is it strange that the law holds that "there is but one view" of the transaction?

And so we might go on indefinitely. Words, in spite of their many shades of meaning, have exact values. One who takes upon himself certain obligations is, by God's immutable law, bound to fulfil those obligations, or, at the very least—and even then the obligation remains broken—to withdraw from whatever position or office he has assumed on the conditions thus expressed: a soldier if he cannot fulfil his oath of allegi-

ance; a governor if he cannot execute the laws; a judge if he cannot adjudicate according to the laws; a trustee if he cannot fulfil the terms of a trust; a priest if he cannot fulfil his ordination vows.

And the worst of it is, that the good character of the man who is guilty of this dishonor only makes his crime the worse. He sins then against light. He *has known* what are the requirements of honor. If, after his oath has been broken, those requirements seem to have changed, it can only be because sin warps the sinner's judgment of sin. The same phenomenon may be seen in one who habitually commits almost any crime. He swiftly loses the sense of its enormity.

AND so all these considerations which Mr. Peabody suggests, fail to wash away the stain of dishonor from the man who, in fact, is living a life of dishonor, however free from other crimes he may be.

It is true that "Not every one that saith Lord! Lord! but he that doeth . . . shall enter"; but violating one's vows is not doing the will of the Father.

It may be true that "Christ required no rigid and fixed interpretation of a creed"; but it does not excuse a man for an act of dishonor.

It may be true—we realize that it is—that "steadily organized bodies of Christian professors [are] losing influence upon men and women"; but acts of dishonor do not improve their influence.

Perhaps it is true that "the moral sense of the people is not appealed to by the Church or her ministers in any such manner as should be the case"; but acts of dishonor do not improve the moral sense.

It may be that there has been "much surrendering to the tendency 'to make clean the outside of the platter';" but washing the outside is at least better than soiling the inside by acts of dishonor.

And so we might go through Mr. Peabody's letter, sentence by sentence. It is the letter of a man who feels keenly the unspirituality, the exteriority, the pharisaism, the gulf between profession and practice, between creed and life, that characterizes so much of our religion. We thoroughly acknowledge that "it is in no spirit of controversy" that he has written. We have no issue with him on any of these things. We can cordially and *ex animo* make most of his sentences our own. But when all this is said, it remains immutably true that a man who accepts an office of trust with an oath to fulfil certain conditions, and then does not fulfil those conditions afterward nor withdraw from the office, is guilty of an act of gross dishonor; when the condition extends through his life he is guilty of a life of dishonor. None of the thoughts that Mr. Peabody has suggested bear upon the case of such an one. Because others are wrong, he does not become right. Because there is low spirituality, low living, low conceptions of duty in others, he is not made right. Churchmen must and will decline to let the issue be diverted to other considerations, whenever such a phenomenon arises. It is useless to argue all sorts of extraneous questions, as though they presented the question at issue. There is one issue and one only in connection with a man who finds himself or who is found by others in this sad state: is he acting honorably? Is he doing right? For us, it is impossible to answer the question otherwise than with an emphatic negative; and we cannot leave it unanswered, lest the Church of the Living God should seem to acquiesce in an act of dishonor and perfidy on the part of one of her sworn ministers.

WE beg to suggest a word of caution to clergymen and others who are being politely invited to affix their signatures to a "Declaration" which is reprinted in this issue. The document appears to be one of those delightfully innocent compositions based on the precedent of the immortal epic: "Will you walk into my parlor? said the spider to the fly." There are several considerations that should have careful thought before one commits himself to the terms of the Declaration.

I. This was originally drawn up with reference to conditions in the Church of England which differ totally from those prevailing in this country. We in America have not generally been afflicted with the Declaration habit. The fact that the Church of England is so tied, for better, for worse, that it is powerless to legislate for itself, has led to the custom among all parties in that Church to free their minds from time to time, by issuing "Declarations" as to their conceptions of the position of the Church. These Declarations have, in more than one crisis, cleared the air; but, in the form in which they have become common in England, they are totally unfitted to the conditions of the American Church. The latter is perfectly competent to correct any evil that may appear in her machinery. If the protestants in the present issue feel that liberty of investigation of New Testament problems is unduly restricted, let them point out the restrictive canon and tell how they would have it altered. If the ordination canons or the ordinal are defective, let them point out precisely what are the defects, that they may be cured. If they would create a "court of trained research" to pass upon "details of New Testament narrative," let them draw up a suitable canon to that effect and put it on its passage. If they know any good reasons why their delightfully vague fifth declaration should be worth affirming, let them state what they are. Surely nothing but a hopeless Anglomania could have led to this slavish copying of a Declaration that, from its very terms, is altogether meaningless in this country. Do its signers have reference to England or to America? If the former, it is an unwarranted intrusion in the internal affairs of a sister nation and a sister Church. If the latter, it is couched in terms that make it meaningless. If the combined intelligence of the parties signatory to this Declaration is not sufficient to enable them to draw up a statement of what changes they wish to have made in the constitution, canons, or Book of Common Prayer of the Protestant Episcopal Church in the United States of America, they might better court that seclusion that more truly befits their frame of mind. An invitation to American citizens to sign a declaration in favor of parliamentary reform or of the abolition of the honorable post of Master of the Horse would not be more absurd. Let Americans so frame their "declarations" as to tell what Americans want, and not what Englishmen want.

II. In detail, it would be difficult to frame a set of grievances more weakly or more obscurely. Do men like Dr. Peters, Dr. R. Heber Newton, Professor A. V. G. Allen, Dr. Batten, seriously feel that they lack "authoritative encouragement to face the critical problems of the New Testament"? If so, how can they justify their own books? Were they written and published in defiance of authority which they have sworn to respect? Just what sort of "authoritative encouragement" do they desire?

III. When has the "door of ordination" been closed to competent men who were ready to take upon themselves the ordination vows, *and to keep them?* Do the protestants desire to modify or change those vows? If so, why? Do Dr. Newton, Dr. Worcester, and others, feel that men are dishonorable if they do not live up to their vows? If so, can they think of any men who are living lives of dishonor? If not, why change them? And under any considerations, why not say, in a manly way, what it is that they would have changed, whether canon, ordinal, or otherwise?

IV. What do the protestants mean by those "details of New Testament narrative" upon which they are building the "faith of souls"? Are they accustomed to "build" that "faith" upon other "details" than those set forth in the Apostles' and Nicene Creeds, which are the only authoritative affirmations of faith that are made by the laity? If so, why do they not cease their extra-legal demands as to "details"? But if those "details" are postulates of the Creeds aforesaid, why not say, like men, that they wish to amend the creeds in such-and-such particulars?

V. What connection does the "Declaration" bear to the Crapsey case, now in the public mind? Dr. Converse, of Rochester, one of the signers, says, according to a Rochester paper: "That statement has nothing to do with the Crapsey case. It was prepared by men in England who never heard of Dr. Crapsey." Precisely; but neither did they ever hear of Dr. Converse or of most of his colleagues. It was prepared "by men in England" to be signed by men in England with reference to conditions in England. The question is, why is it being circulated in the United States for Americans to sign, just at this time?

Dr. Crapsey thinks he knows. In his sermon of last Sunday (reported in the Rochester *Democrat*) he says:

"The cause of reverent historical criticism and spiritual interpretation of creeds *for which your rector has been contending* is no longer in his keeping. Last week there appeared in the public press a declaration in favor of these principles, signed by a number of the most eminent clergymen and laymen in the Episcopal Church. What has been a local agitation has now become a general movement; and

the Church has to do, not with an individual, but with a body of men, animated by the same spirit and having the same policy."

Pleasant, is it not, for these distinguished Churchmen to learn that they are "animated by the same spirit and having the same policy" as Dr. Crapsey? Of some, we suspect it is true; of others, we believe they would more willingly lose their right arms than put themselves in a position in which their honor would be compromised. But all alike have placed themselves in such a questionable attitude that many will think, with Dr. Crapsey, that they are fighting his battle and standing in his defense. Are they?

On the whole, it is clear that self-respecting, broad-minded, thoughtful American Churchmen must decline to sign the compromising document which is submitted to them.

AMIDST all the noise and bitterness of polemics, it is comforting now and then to encounter a softer, sweeter note; to realize that the inner unity of the Body of Christ is unimpaired, however much the outer unity may be marred and wounded; to remember that those who worship One God Incarnate, and draw near to Him in His own Blessed Sacrament, are really brothers, even though they do misunderstand one another sometimes. *Exemplum:* last spring there fell into the hands of one of our priests a recent pastoral letter issued by a Bishop of the Roman communion to his Italian diocese. It was so wise and sober in its counsels, so evangelical in its fervor, and so thoroughly Catholic in its treatment of abuses and corruptions, that the American reader to whom it had been sent could not forbear writing an appreciation of it to its venerable author. In the course of his letter, however, he was obliged to record an exception as to the Bishop's terminology, wherein Anglo-Catholics were classified among Protestants.

The Italian Bishop (whom we do not more particularly name for obvious reasons), has answered in the following letter:

"You find an inaccuracy in my recent pamphlet, where I put the English Episcopalians among Protestants. This is not correct, and you are right. Between Protestants (especially those of Germany) and English there is a notable difference, and I acknowledge it. I put all together after the Italian fashion, although it is not right to do so. The English and Roman Catholics are nearer than are the Roman Catholics and Protestants (Lutherans, Calvinists, and such like). And why, being so near, can we not enter into one only Church? Oh the great reunion! What an impulse to the propagation of the Gospel! The Latin element fused with the Anglo-Saxon would do wonders. I know a good number of English not Roman Catholics, and I find them flowers of people, best of Christians, so that I have often said to myself, 'Would that ours were such as these are!' Let us hope that one day we shall find ourselves in the same Fold: meantime, let us respect each other and love each other as children of the same Father who is in Heaven.

"I will read with pleasure *De Hierarchia Anglicana.* Let us pray each for the other, because we both love or wish to love our Lord Jesus Christ. O how happy I should be to have you for my guest when your next trip takes you to Italy! I shall be very grateful for another letter from you."

O si sic omnes!

THE Church has sustained the loss of a $25,000 bequest in such a manner as to suggest the necessity for great caution in drawing up a will.

In the will of Maria P. Mount, who died in 1889, leaving an estate of nearly one million dollars, there was a bequest of $25,000 in the name of Bishop Tuttle as "Episcopal Bishop of Utah and Idaho," for the building of a church and rectory within his "episcopal jurisdiction."

Bishop Tuttle ceased to be Bishop of Utah and Idaho in 1886 on his translation to Missouri. The former Missionary District of Utah and Idaho has since been partitioned into parts, so that part of it is to-day within the Missionary District of Salt Lake, part within that of Boise, and part within that of Spokane. The Church loses the bequest on the ground (*a*) that the beneficiary is too indefinite, there being no such "episcopal jurisdiction" as stated in the will, and consequently no entity; and (*b*) added uncertainty as to the beneficiary, since Utah and Idaho are no longer within Bishop Tuttle's jurisdiction and the states comprise parts of three different districts at the present time, with three different Bishops.

Since the condition stated in the will ceased to exist in 1886 and the testator did not die until 1899, one wonders how it could be possible that no change should be made in the style of the bequest during that interval. The result is a warning to people who desire to leave money for Church or charitable purposes. It is absolutely necessary that a bequest should be so definitely worded as to leave no doubt as to the exact beneficiary and the exact purpose of the trust. If one desires to leave money for work in the missionary field, the bequest should name the Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the United States of America as the beneficiary, stating then the purpose of the bequest; in this case, that it was for the erection of a church and rectory within the limits of the states of Utah or Idaho. Bequeathed in that way, there would be no question as to the identity or as to the trust. Framed otherwise, it is always uncertain as to whether any bequest can be received.

It should be remembered that titles and boundaries of Missionary Districts are in no sense final, but are frequently changed. The Missionary Society itself, and no individual or official, should be entrusted with missionary property.

IT is interesting to observe from the report in our own columns and from the secular papers, how much impression was made upon Indianapolis by last week's informal conference of Mid-Western Bishops which was held in that city. Do not all Churchmen perceive how such interest might be utilized in a practical manner, if an official Provincial Synod, legislating for the missionary interests of the Church, and seeking to arouse enthusiasm for world-wide missions, were the scope of this conference? There would then be official delegations of distinguished clergy and laity, as well as the Bishops, from each of these dioceses; and the very personnel of the synod would carry such weight as powerfully to impress the community.

Are we wise to forfeit such an advantage, with others, in deference to groundless fears of suspicious-minded Churchmen, who are unwilling to trust the Bishops and synods with any power?

ANSWERS TO CORRESPONDENTS.

S. S. J. E.—(1) It is impossible to speak positively, but it seems improbable that the title Father was commonly applied to the English clergy generally before the Reformation.—(2) Our custom, in THE LIVING CHURCH, of commonly restricting that title to priests of religious communities is due to a desire not to seem to differentiate between other priests, as though there were different species or degrees of priesthood, as by writing of "Father A— and Mr. B—." But in local usage, where the title is commonly applied, one should use it. Any priest is entitled to be so called.—(3) You probably have reference to the *tippet,* which, when made of stuff, denotes a non-graduate, and when of silk is worn by degree-men in place of a hood. Its use is required by the English canons, and is not uncommon in this country.—(4) By a "double swing" of the thurible is denoted a twice repeated impulsion both forward and back. Priests are commonly incensed with double swings and lay persons with single swings.—(5) Banns of matrimony are obsolete in America.—(6) A lay reader may wear a tippet.—(7) Order of A. R. Mowbray & Co., Oxford, England.—(8) The reserved sacrament should be kept in a tabernacle or (according to ancient English use, which is obsolete in this country) in a hanging pyx. In the absence of both these receptacles, circumstances must govern.—(9) There is authority for the use of incense at burials though there be no Eucharist.—(10) A processional cross should be carried erect, vertically, with the cross somewhat higher than the crucifer's head.—(11) We can think of no objection that could be raised to the use of the angelus bell, though we can cite no American church where it is used, nor yet for the "passing bell."—(12) The rule whereby the color for Holy Innocents' day changes from purple to red on a Sunday is, we think, the universal interpretation of the current use of the Church according to all authorities founded on the Roman use.

M.—(1) No life of Charles Marriott has been published so far as we know. The *Life and Letters of E. A. Freeman,* the historian, by Sir Leslie Stephen, is published in two volumes by Macmillan at $7.00.—(2) Samuel Johnson was a Churchman. James Anthony Froude began life as a Churchman, was admitted to deacon's orders, then abandoned the Church, renounced his orders, and lived the greater part of his life as practically an agnostic, or at least an ultra-Protestant.

DANUS.—(1) The use of the pastoral staff by American Bishops is quite general.—(2) We know of none of the American Bishops using the scarlet convocation robes as used in England.—(3) A "quiet day" differs from a "retreat" in that it is less formal and occupies only a single day, where retreats are frequently longer and are assumed to be under more definite rules.

NEWARK.—The rubric explicitly states that the congregation is to stand during the *Gloria in Excelsis.* Where the custom of kneeling at that time has arisen in connection with early celebrations, it is purely informal and without rubrical sanction.

IF ONE SIGN surer than any other be chosen to mark the progress of the Divine life, it is when sanctity prevails even in the minutest points of character, and in ordinary ways. The least look, the faintest expression, the casual act, may tell more of the secret power of Jesus in the soul, than world-famed acts of self-devotion.—*T. T. Carter.*

DR. HART ON THE DAILY SERVICES.

IN giving the second of the series of lectures before the Seabury Club of Hartford, Conn., the Rev. Samuel Hart, D.D., took for his subject The Daily Offices in the Prayer Book.

He said that their origin is partly from what Wordsworth called "natural piety," and partly from the customs of the community life of Christians. The Jewish Church had of old no provision for constant public worship, except the daily offering of a lamb at sunrise and at eventide, at which few could be present. After the return from captivity; synagogues were built throughout the land, where the people assembled on sabbaths and other days, listening to the reading of the law and later of the prophets, using the Psalms for praise and uniting in prayers and benedictions. Pious men prayed three or even seven times a day in private. We know of nothing like this among the nations. The daily communing of Scipio Africanus with Jove in his temple seems to have been exceptional.

The Christians in Palestine for a while worshipped in temple and synagogue, while they celebrated the Eucharist "at home," assembling as a family. Presently must have come the custom of family prayers at rising in the morning and at bedtime. When they could meet together in public, say before the end of the third century, they began to keep vigils in preparation for Easter and then for other Sundays and holy days. Thus there grew up a service in the evening and another in the night prolonged till near sunrise. After a while, when many of the Christians began to live in communities—we may put the date in the early part of the sixth century—grew up the custom of brief devotions in the middle of the morning, at noon, and in the middle of the afternoon—at the third, the sixth, and the ninth hours. Thus there were ready for the elaborate monastic rules the eight, or seven, hours of prayer: vespers, matins (or nocturn), and lauds being derived from the vigils of special days; prime and compline being the old private or family prayers, which continued to be said in the dormitory after others were said in church; and terce, sext, and nones being due to the community life. Of these, matins, passing with little or no break into lauds, was the longest, and the mid-day offices were very brief; the most important part in each was the reading of psalms, to which were joined lessons of Scripture and prayers. Long before the Reformation they had become the offices of the clergy alone, and they were often said without much reference to the time of day.

Cranmer and the English reformers, following Quignonez, prepared from the material contained in these offices the morning and evening services of the Prayer Book. The short mid-day prayers were left for private devotion; matins, lauds, and prime were combined into one morning service, and vespers and compline into one evening service, making them in form what they had long been in practice. A penitential preface was prefixed, taking at morning the place of the *Miserere* or fifty-first psalm, of which one verse was retained in "O Lord, open Thou our lips." The *Venite* (Psalm 95) stood as an invitatory for every day; *Te Deum* was kept at the end of matins; and of the Gospel canticles, *Benedictus* held its place in lauds, *Magnificat* in vespers, and *Nunc Dimittis* in compline (the old bedtime service). The creed and the collect from the Communion office, this latter connecting the daily prayers with the eucharistic worship, continued to be said at prime and compline, as formerly. The psalms were all recited once a month, and large portions of Scripture were read for lessons.

It was not a work of origination, and hardly of compilation or arrangement; but the ancient offices, which the priests had always read and with which the people were somewhat familiar, were translated, revised, and simplified, and thus adapted to the needs of the English people. It must be confessed that the daily services of the Prayer Book have not been used as constantly or by as many people as the Reformers hoped; but they have kept up a high standard of devotion and have been a great encouragement to personal religion.

LET US remember that it is not God who makes many of the crosses that we find in our way, such as we commonly call "crosses." Our Heavenly Father makes "straight paths for our feet," and, if we would *go in his way*, if we would straighten our wills to His will, and lay them side by side, there would be no crosses. But when the path that God points out goes north and south, and our stubborn wills lead us east and west, the consequence is "*a cross*"—a cross of our own making, not that which our Master bids us "take up and carry after Him," and of which it has been well said, "He always carries the heaviest end Himself."—*Annie Webb-Peploe.*

ANNUAL C. B. S. REQUIEM.

THE annual Requiem for the souls of the Confraternity of the Blessed Sacrament who have departed this life was sung at the Church of the Transfiguration, East 29th St., New York City, Tuesday, January 23d, at 11 A. M. The celebrant was the Rev. C. P. A. Burnett, the Rev. A. Elmendorf, deacon, the Rev. F. D. Graves, sub-deacon. The organist was the Rev. G. H. Dennison; the music, *Missa pro Defunctis,* sung by the Priests Associate, and the ritual of *The Ceremonies of the Mass* was used throughout. The Altar vested in black, the black vestments of the sacred ministers, the incense used only at the offertory and elevation, all combined to make it one of the most solemn, impressive, and dignified services ever held in this country. A good congregation was present, and there was a general feeling of thanksgiving for the full restoration to the Anglican Communion of the doctrine of the Communion of Saints, making its appeal to the soul through her ancient ceremonial.

The teaching power of the service was still further enforced by the eulogy or sermon preached at the conclusion of the Eucharist by the Rev. G. M. Christian, D.D., who took for his subject, The Particular Judgment. He began by saying that the first real revival in this country of the Catholic custom and privilege of praying for departed souls began by a sermon preached in St. Clement's Church, Philadelphia, on the evening of All Saints', 1869.

"But after all these years there is a confusion in the minds of a large majority of our Church people concerning the state of the souls of the faithful departed, as denoted by their wishing their dead remembered on All Saints' Day, and by the widely prevalent thought that all souls go immediately to heaven or hell at the moment of death, all of which is absolutely contrary to all revealed religion. They are wholly ignorant of the doctrine of The Particular Judgment. The Church of England has taken most anxious care to set herself right on this point, and has emphasized the fact of an intermediate state between the moment of death and the General Judgment.

"Another error widely held, and another result of losing sight of the doctrine of The Particular Judgment, is the heretical thought of further probation after death. The opinion expressed in books like *Eternal Hope,* that souls will have a chance to make good after the moment of death, what they have done amiss here in this life, is absolutely contrary to the revealed word of God. It is a terribly serious fact when we come to think of it, that at the moment of death our fate is settled forever, that at that moment we shall look into the face of Jesus Christ, and it will be determined then and there whether we are to inherit eternal joy or eternal woe, which is eternal separation from God. If there is a particle of grace in the soul at the moment of death, then that soul is saved, and it is so judged. But if, on the other hand, the soul is utterly devoid of grace, dying unrepentant, then that soul receives its judgment to eternal doom. The souls that are judged saved are detained in a place of waiting—call it what you please—the intermediate state or Purgatory. There is not a soul there that is not saved.

"And it is helpful to think of the condition of these souls in waiting. Little has been revealed. But much more has been imagined, which has hindered and kept back wholesome belief in the doctrine of The Particular Judgment. The Communion most responsible for the common fantastic and distorted ideas of Purgatory encourages their indulgence, but does not state them officially. Purgatory must be a place of pain, but not of physical pain or material fire. There is a pain of the soul far greater than these; it is the pain which comes from the sense of loss, the pain which comes from the remembrance of grace neglected here. Yet Purgatory is a place of joy, because every soul there is bound for heaven, and confirmed in grace. There is no chance of falling away, and of yielding to temptation, but the will is perfectly conformed to the will of God. Then why must we pray for them? Because they cannot merit any more grace for themselves, and so they are in our hands. It is an old expression: 'Of your charity pray for souls who have departed this life.' It is a very great act of charity to pray for souls who are waiting in the intermediate state. So Requiems, services such as we are holding here to-day for our brethren who have passed on before us, ought to be more frequent. This is the meaning of one of the headings in the Intercession Paper, 'That the Holy Eucharist may be more frequently offered for the repose of the souls of the faithful departed, especially at the time of burial.' We ought to see to it that every Christian is buried with a Requiem Mass, and to leave directions that when we die we shall be buried with a Mass of Requiem. God hasten the day when every member of our communion will feel bound to pray for the souls of the faithful departed, and so help them on to their full fruition!"

LET MY SOUL roll itself on Him, and adventure there all its weight. He bears greater matters, upholding the frame of heaven and earth, and is not troubled or burdened with it.—*Robert Leighton.*

WREN'S MONUMENTAL SPIRES.

Englishmen Asking Whether they are Safe.

DEATH OF PREBENDARY MEYRICK.

Liberal Government Seeks a Compromise on Education Act.

OTHER ENGLISH CHURCH NEWS.

The Living Church News Bureau
London, January 16, 1905

UNDER the heading of "Are They Safe? Some of Sir Christopher Wren's Spires in London," there has appeared in the *Sphere*, by far the best of our newer illustrated weekly newspapers, the very interesting set of illustrations which is herewith reproduced. It is pointed out in the accompanying letter press that peculiar interest attaches to London Wren churches at the present time in view of the anxiety that has been created by the Charing Cross Station disaster and the suggestion that the construction of the various railway tubes is having an unsettling effect on the soil of London. Continuing, the *Sphere* says:

"It is a curious fact that they rose in a rapid succession on the top of disaster, for the great fire of 1666 had destroyed no fewer than eighty-eight churches. Wren, who was just thirty-four at the time, set to work to replace them, and by 1723 had actually built fifty-two churches. A number of these have had to give way to the utilitarian spirit of the age, but those that remain attest the greatness of Wren's genius. They differ greatly in appearance, but some of them are very similar. Indeed, St. Stephen's, Walbrook [just at the rear of the Mansion House and considered, as to its interior, Wren's *chef d'œuvre*], St. James', Garlick Hill, and St. Michael Royal were all modelled on the same lines. The striking steeple of St. Mary-le-Bow, which was begun in 1671, took six years to build and cost £7,388, a sum nearly equivalent to the cost of the church itself. St. Margaret Pattens in Rood Lane is notable as the highest of all lead and spire lanterns."

St. Mary's-le-Bow, Cheapside, ranks foremost among Wren steeples; but that of St. Dunstan-in-the-East, which is in shape like a crown, is quite as unique in its way. It is also notable for the tradition of having been designed by Sir Christopher Wren's daughter.

The late Prebendary Meyrick, 1827-1906, was throughout his long clerical career much to the fore as a representative of an old-fashioned school of theology and practice within the English Church, now fast dying out, one which, according to the Prebendary and others, was alone entitled to be called Anglican. He became a scholar of Trinity, Oxford, in 1843, and Fellow of his college in 1847. In 1852, he was admitted to priest's orders, and at the time of his recent decease he had held the rectory of Blickling, Aylsham, Norfolk, since 1868. His lifework, aside from that in his parish, was in connection with the Anglo-Continental Society, of which he was the secretary for forty-six years; an association which, it is much to be feared, has rather retarded than advanced the cause of Catholic unity within the sphere of its operations. Latterly Prebendary Meyrick became an associate and ardent defender of Lady Wimborne's League. As an author, he is best known by his recently published *Memorials of Life in Oxford*. R. I. P.

There appeared last week in the *Morning Post* the following paragraph:

"We understand that the present Government is negotiating with the Roman Catholic authorities in this country and Ireland in the hope of arriving at a compromise in regard to that amendment of the Education Act to which the Ministry is committed that will satisfy the Roman Catholic community without giving those concessions to the English Church which would inevitably arouse Nonconformist opposition in Great Britain."

The obvious intention, it is added, is, if possible, to divide the Anglican and Roman Catholics on this issue, and thus to remove one of the obstacles to the complete union of the Irish and English Radical parties. Happily, however, it appears from the *Tablet* that, as far as the Romanist authorities in this country are concerned, there is no foundation whatever for the said paragraph.

The *Times* of last Wednesday was requested to state that, as the condition of the Bishop of Argyll and the Isles remains so little changed from day to day, no further reports will appear unless there is any distinct change in his condition. This must not, it is added, be understood to mean that the Bishop is really any better, though he continues to be free from pain.

The St. Alban's Gregorian Society sung Evensong at Stocken Pelham Church, Hertsfordshire, on the eve of the Epiphany. The rector being absent through illness, the service was intoned and an address given by the Society's secretary, the Rev. H. Kynaston Hudson, vicar of Berden. Mr. A. T. V. Witherall, grandson of the rector, read the Lessons, and Mrs. Grindle, organist of Furneux Pelham, played the organ. This Society will in future be known as the St. Alban's Plainsong Society. The London Gregorian Choral Association should revise its title in like manner.

J. G. HALL.

DEATH OF BISHOP WEBER.

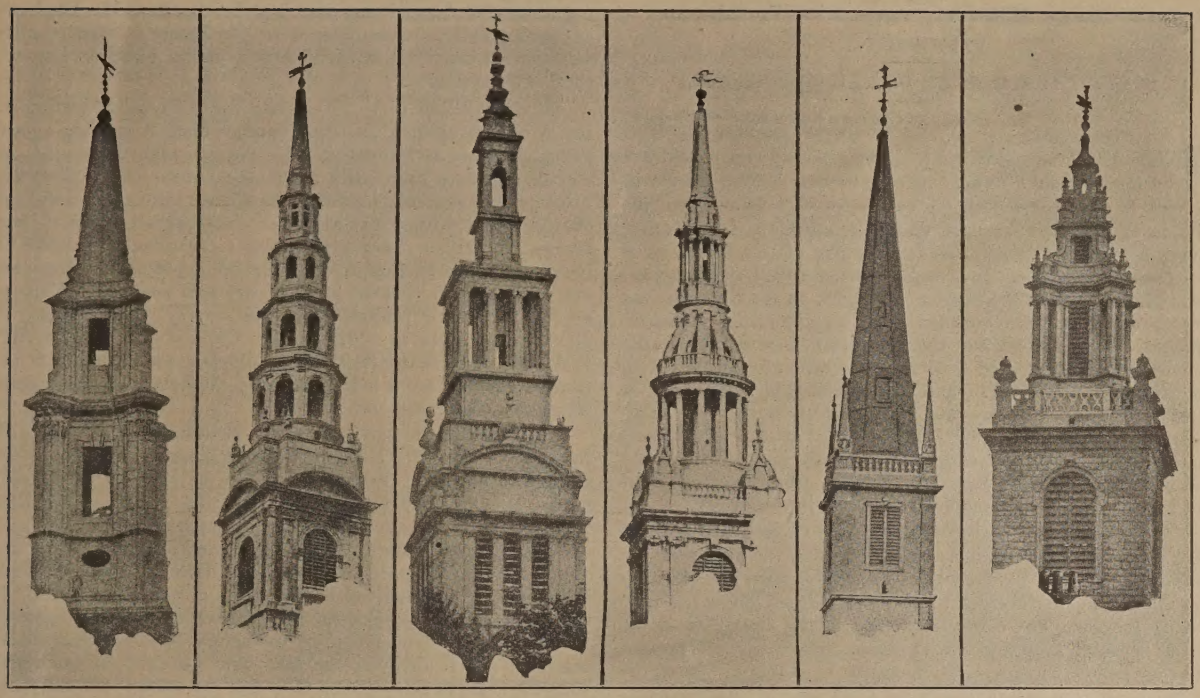
THE Old Catholic Church of Germany is mourning the loss of its Bishop, Dr. Theodor Weber, who died at Bonn on the 12th of January from heart failure.

Born in 1836, Weber was educated at the Universities of Bonn and Breslau. He was ordained to the priesthood by Fürstbischof Förster of Breslau, and early in his ministry was Professor of Philosophy in this town. When the Vatican dogmas of 1870 were about to be proclaimed, Weber, from the beginning, joined those faithful priests and laymen who firmly intended to stand by their old Catholic faith, and to resist the new one. He signed the famous Nürnberg Declaration, published on the 26th of August, 1870, in which the dogmas of the Infallibility and Absolute Power of the Pope were repudiated as new doctrines which had never been accepted by the Church. Under the leadership of Döllinger, Weber soon became keenly interested in the furtherance of the Old Catholic movement. He became Vicar-General of Bishop Reinkens and was consecrated Bishop Coadjutor in 1895. It was in 1896 that Bishop Reinkens died, and then Weber was elected Bishop of the German Old Catholic Church. Thus for ten years he has been the Chief Pastor of this Church and has ever been an active and zealous worker for the cause of a pure Catholicism, so dear to him. His strenuous opposition to the false doctrines of the Vatican Council made him the more Catholic. Great were his powers of eloquence and his literary abilities. He was unmarried.

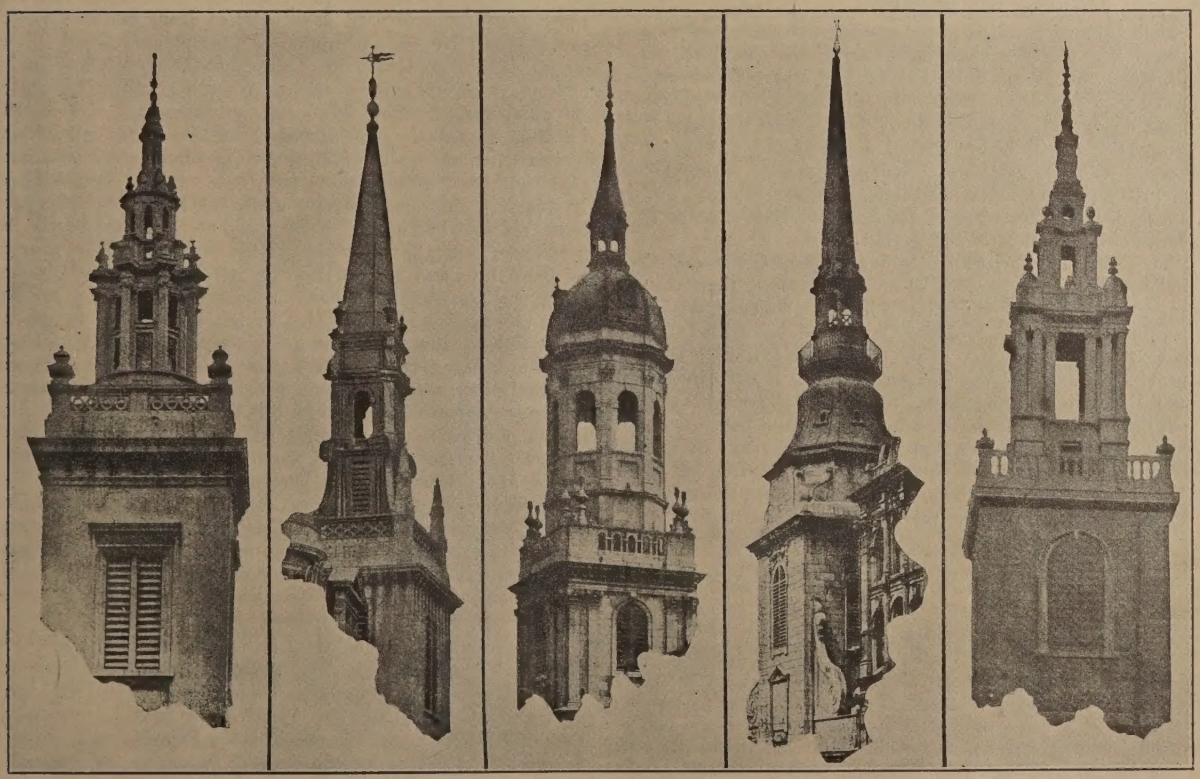
On Tuesday the 16th of January, at 10 o'clock, the Old Catholic church at Bonn was packed with mourners who had come from all parts of Germany to pay their last tribute to the deceased prelate. The coffin stood in the sanctuary before the High Altar, surrounded by tall tapers and adorned with the emblems of the episcopal office, pectoral cross, pastoral staff, and mitre. On either side there was a guard of honor, composed of students in their picturesque attire and with banners draped in crepe. Mgr. Gul, Archbishop of Utrecht, was the celebrant at the Requiem service, assisted by Pfarrer Demmel (the Vicar General) and Professor Mülhaupt. The former preached a touching sermon, while Bishop Herzog of Bern spoke a few words on behalf of the Swiss Church. The President of the Seminary at Amersfoort, Mr. van Thiel, also addressed the congregation and did so in the name of the Archbishop.

The Requiem being ended, the first part of the Burial service was read by the Vicar General, and then a touching sight was witnessed by those present, not easily to be forgotten. A number of priests carried the coffin out of the church to the hearse which was in waiting to receive it, to be taken to the old Bonn cemetery. The funeral procession which wended its way through the streets was very long and impressive. First came the cross and the choir-boys carrying the holy-water, then the students with their banners and after these a deputation of miners in their distinctive uniform. Immediately preceding the coffin came a procession of about 30 clergy in their robes. Behind the coffin marched the representative of His Majesty the Emperor, the Bishops, and the Vicar General, followed by all the rest of the mourners. The service at the grave-side was taken by Pfarrer Licentiat Moog of Krefeld, acting as member of the Synodal Repräsentanz. Many wreaths of flowers testified to the affection in which the Bishop was held, that of the Emperor's deserving special mention.

PERHAPS we do not think enough what an effective service prayer is, especially intercessory prayer. We do not believe as we should how it might help those we so fain would serve, penetrating the hearts we cannot open, shielding those we cannot guard, teaching where we cannot speak, comforting where our words have no power to soothe; following the steps of our beloved through the toils and perplexities of the day, lifting off their burdens with an unseen hand at night. No ministry is so like that of an angel as this—silent, invisible, known but to God.—*Elizabeth Rundle Charles.*



ST. VEDAST, Foster Lane, Built 1697; 160 ft. high. | ST. BRIDE'S, Off Fleet Street, Built 1680; 226 ft. high. | CHRIST CHURCH, In Newgate Street, Finished 1704; 160 ft. high. | ST. MARY-LE-BOW, Cheapside, rebuilt 1671-7; 221¾ ft. high. | ST. MARGARET PATTENS, Rood Lane, Built 1687; 220 high. | ST. JAMES', Garlick Hill, Rebuilt 1683; 125 ft. high.



ST. MICHAEL AND ST. MARTIN VINTRY, College Hill Rebuilt 1694-1713; 128 ft. high. | ST. AUGUSTINE AND ST. FAITH, Watling Street, Rebuilt 1695; 140 ft. high. | ST. MAGNUS, London Bridge, Erected 1705; 185 ft. high. | ST. MARTIN'S, Ludgate Hill, Rebuilt 1684. | ST. STEPHEN'S, Walbrook, Finished 1681; 130 ft. high.

SOME OF SIR CHRISTOPHER WREN'S SPIRES IN LONDON.
[Reproduced from *The Sphere*.]

MISSIONS DISCUSSED IN NEW YORK.

Junior Clergy Missionary Association Provides an Opportunity.

OTHER CHURCH NEWS OF THE METROPOLIS.

The Living Church News Bureau
New York, January 29, 1906

ALTHOUGH an experiment in every sense, and considered by many to be a dangerous one, in that similar efforts in the past have not met with the success predicted for them, the missionary meetings arranged under the auspices of the Junior Clergy Missionary Association for Tuesday of last week proved an agreeable surprise. Inclement weather failed to keep Carnegie Hall empty on the night of meeting; on the contrary, the great auditorium was crowded with an interested audience. Applause was frequent, and there was evidenced much of missionary enthusiasm. And this, not a few who are familiar with conditions in New York, regarded as remarkable. The Junior Clergy Association came into being shortly after the Archbishop of Canterbury visited America and it so came, in a sense, as the result of several addresses made by one of the Archbishop's chaplains, the Rev. Mr. Ellison, who described what had been done for missions by the British junior clergy.

A celebration by Bishop Greer, in the Church of Zion and St. Timothy, began the day. Assisting were the clergy of the parish. The rector, the Rev. Dr. Lubeck, preached a missionary sermon, telling his hearers to place upon themselves the missionary burden. The clergy conferred in the afternoon at the parish house of Zion and St. Timothy. There were 75 present and they heard the Rev. A. M. Sherman of Hankow, China, describe missionary methods. Emphasized by the speaker as of especial importance was the educational side, and he related at some length the general success which follows the Church's effort. In Zion and St. Timothy's Church, later in the day, there was a mass meeting attended by more than twelve hundred Sunday School and Junior Auxiliary members, the Rev. Louis S. Osborne of Newark and the Rev. Harvey Officer, Jr., of Princeton, addressing the gathering.

Bishop Greer presided at the evening mass meeting. Upon the stage was placed a choir composed of the combined Cathedral, Grace, St. Thomas', St. James', and other Church choirs. Richard Henry Warren, former organist of St. Bartholomew's Church, conducted. Complementary to the great Carnegie Hall organ was a sextette of brass wind instruments. A number of clergy sat upon the platform. The speakers were Bishop Greer (who introduced the others), Bishop Lawrence, the Rev. Dr. A. S. Lloyd, General Secretary of the Board of Missions, the Rev. A. M. Sherman, and Mr. Silas McBee.

The cause of Christian missions, Bishop Greer said, had occasioned the gathering. It is more, far more, than the attempt to establish the Christian religion; it means, does this cause the establishment of Jesus Christ in human life? There is to be, then, no restriction of the field of the Christian Church to provincial lines. If the Church's message is not directed to human life, it is not a message. Where the Church has failed, if she has failed, it is because her vision has not been high enough. If there is much that is evil and corrupt in human lives, and laws—not merely those of social convention but those of God are broken—it is because there is no ennobling vision in those lives; no vision like that the Church has to give.

A great meeting in the interests of the Tuskegee Negro work in the same hall on the evening before, said Mr. McBee, the next speaker, gave rise to the thought that Booker Washington and Tuskegee could never have existed in any but a Christian civilization. Speaking more directly to his subject, "America's Debt to Christianity," Mr. McBee declared that, preëminently, America got her ideal of freedom, her conception of democracy, from Christianity. That which makes Christianity what it is, is not a code of ethics; and while natural causes have tended to make us a nation, home-missionary in interest, we are learning, though just learning, to hold a duty to the neighbor across the sea as well as to that one near home.

Emphasis was put by the Rev. Dr. Lloyd, who had the topic, "The World's Need," on the charge of sordidness made against the Church because it pleads constantly for "more money" for missions. "The sum of $200,000," said he, "an amount less than at least a thousand men in New York would think too little to spend for a summer cottage, the sum of $200,000 would establish the Church in Hankow, so Bishop Roots writes me. Shall China be lifted up, or shall the summer cottage be built?"

A new sect, lately come into being in China and having fully forty million adherents—a number as great as the whole population of Japan—was described by the Rev. Mr. Sherman as having external resemblance to Christianity. Christianity can convert the "yellow peril" into a yellow blessing, was the speaker's conclusion.

With "Christianity a Necessity for a Social Salvation of the World" as subject, Bishop Lawrence made a striking appeal along the lines it indicates. The average man to-day, he declared, seems to care little about the future of the heathen. "But he does appreciate," added the Bishop, "that the shrinkage of the world brings nations once far separated closer, and brings, as well, a grave problem to civilization. It makes a great difference to Russia what sort of a people the Japanese are, and to us, for instance, what sort of a people the Chinese are. There is a problem, and the average man knows it. Heathendom looks to Christianity. Christians themselves fail to see all there is in Christianity. It is a social necessity because it upbuilds the individual, and the better the individual citizen, the better the nation."

As successor to the Rev. E. H. Benson, recently resigned, the Board of the City Mission Society has named the Rev. F. H. Church, a curate at Trinity Chapel, to be vicar of the Chapel of the Messiah, under the direction of the Society. The Rev. Mr. Church has accepted and takes up work on March 1st.

The Church Club is to have its annual dinner on February 15th, and the place this year selected is Delmonico's restaurant. Bishop Greer has signified his intention of being present. It is said, although the subject has not yet been formally announced, that there will be considered by the several speakers the general relations of the clergy to the laity, and whether, as some have suggested, particularly Dean Robbins, the clergy and laity are drifting apart, and that each, as a body, is doing and thinking things in which the other is not interested. The Church Club has been notified that it will have to vacate, through expiration of lease, the quarters it has occupied for many years at 578 Fifth Avenue. New quarters are under consideration.

One of the speakers at the second annual dinner of the men of St. Margaret's parish was Hon. Samuel Seabury, judge of the City Court, and fifth in direct line from the first American Bishop. He was the candidate for Supreme Court justice on the Municipal Ownership ticket last November, and in his address at St. Margaret's argued in favor of the city owning its own transportation lines, its own gas plant and electric lighting, just as it now manages its own water supply and makes an annual profit of $2,500,000 in so doing. He declared that the recent merger of surface, subway, and elevated lines in this city, on a capitalization of $225,000,000 included a good many millions of "water" in the stock, on which the people pay dividends; property which was created out of franchises granted by the public, and appropriated by private ownership. If men go on stealing, the people have themselves to thank for it. Another speaker was Mr. John H. Denbigh, principal of the Morris High School, and a warden of Holy Faith parish. He announced a new plan of promotion, by which students went forward in their respective studies as their proficiency dictated, and not in classes or groups. The school, located on high ground and overlooking almost the whole Bronx, and costing $500,000, is already too small, the mid-year entering class numbering 514. So great is the appreciation of graduates of New York public schools that without solicitation, business men have applied for more young men, offering good positions to them, than there are in the class now going out. Mr. Denbigh urged parents in all parts of the country to go oftener to the schools, get acquainted with teachers, and assist in directing the studies of their own sons and daughters.

The annual dinner of the Church Club of New York is to have as a general topic The Relations between Clergy and Laity. The speakers are to be Bishop Greer, President Luther of Trinity College, Rev. Dr. W. H. Grosvenor, former Mayor Low of New York, and George Wharton Pepper, Esq., of Philadelphia. The date is February 15th.

WHERESOEVER we be, whatsoever we are doing, in all our work, in our busy daily life, in all schemes and undertakings, in public trusts, and in private retreats, He is with us, and all we do is spread before Him. Do it, then, as to the Lord. Let the thought of His eye unseen be the motive of your acts and words. Do nothing you would not have Him see. Say nothing which you would not have said before His visible presence. This is to do all in His Name. —*Henry Edward Manning.*

CONVENTION ADDRESS OF THE BISHOP OF CALIFORNIA.

THE Bishop congratulated the diocese on the custom which had grown up among them of using Convention week as "the one time in the year when we can make any practical effort to come together as a diocese." In connection with the present Convention was being held "our first diocesan Conference, taking its place in Convention work but dissociated from Convention itself, in order that it may at once segregate and give freer play to the forensic feature of the week. Then the devotional stress is laid upon the opening service, that the really chief feature of the whole week may be duly recognized as such, the Quiet Hour addresses giving the greater emphasis to the Sacrament in which the whole Church obtains 'the benefit of His Passion' and the strength and fellowship for its mission."

He first treated the subject of Spiritual Leadership, which, he said, "is one final test and measure of the value of such a week—which is but the final test of our Churchmanship itself." Speaking then under several specific heads, he proceeded:

CHURCH SCIENCE FOR THE SICK.

Signs of the times are always illuminative of the force or failure of this kind of influence in the world. And among many things which the outlook upon contemporary religious life impresses us, there are two which seem to me especially significant. The first is the attractiveness of what is called "Christian Science" to so many that have been under the nurture of our Church and have taken her vows. The fact, not a treatise upon the subject, is all that I have in mind now, and the fact here only as germane to a failure to lead. Just in so far as something else diverts our people, just in so far we fail to lead them, and that is a matter for some careful reflection and for concern on our part. And just there we find a good illustration of what spiritual leadership is, and what it is not.

In an exceedingly suggestive article on "The Science of Pastoral Theology" in the *Church Quartely Review*, the failure of that branch of training to keep pace both in subject-matter and method with other sciences, and even with other strictly ecclesiastical lines of study is exposed. And while noting the prospect of better things in some phases of Pastoral Theology, like Mr. Charles Booth's analysis of the religious influences of London, and Mr. Mudie Smith's pains-taking Church census, the writer shows how much is still to be desired before the average modern clergyman will "be in a position to apply the scientific methods of Pastoral Theology to their work." The bearing of all this upon retaining the influence of the Church in a direction in which it has certainly suffered loss, that is, in its dealing with "the sick," whether with bodily or mental maladies is, that pastoral specializing in this matter must be more of a concern of the Church. In a word, sick-visiting and counselling and constancy and intelligence in ministration to the invalid and the depressed, must be made a far more potent agency than it is, if we are skilfully to shepherd the flock. It is not enough simply to avoid being neglectful or perfunctory, not enough to have an occasional call or prayer, not enough to conform to a certain routine faithfulness in the matter. But there must be the study of types and individuals, the interpreting into action the belief in the efficacy of the personal and public prayer of faith, the diagnosis of the individual case, the deft and expert use of apposite texts, and reading, the watchful relief applied through stages of the malady, like that of the physician with his professional skill. In fact, a Church Science must in this respect forestall any other claim of religious "science." If this seems, under existing conditions, something like an impossible counsel of perfection, I can only suggest either that some of the conditions must be changed to make this possible, and our clergy have time for such ideals, or we shall fall below, not merely our ordination visions, but our ordination vows, and the real guidance of our sick will continue to slip from us. There has hardly been a time when the Office for the Visitation of the Sick, in its genius, if not in its use, needed more conscientious attention.

If the noble science of therapeutics may find progress in the appropriation for itself of hints of psychological healing, the Church may certainly magnify her office in the sick-room, and the clergy may aspire to become greater specialists in their own spiritual sphere of opportunity. It is a hopeful sign that some are already beginning to be keenly appreciative of this. It is only recently that there has come to my knowledge the want of a faithful missionary priest who is of this number. Versed thoroughly and intelligently in all the literature of Christian Science, he is especially expert as to its defects, and only the more impressed with the stimulus and counter-irritant there is in it to revive and make normal, old agencies of the Church, the disuse, or half-use of which has simply left the way open for this new movement, as the apathy of the Church in the eighteenth century was chastened and corrected by an outside movement. It sends him to plead for his sick folk in prolonged private prayer before the altar as well as in the public prayers, and in absorbing and studied ministrations to them in their sick-rooms, "as need shall require and occasion shall be given." It may safely be conjectured that the late Rev. Dr. Houghton of the Church of the Transfiguration, New York, with his singular devotion to his sick, had little occasion ever to be anxious about his people's wandering elsewhere for consolation and help. And is not that kind of pastoral service, after all, the best and most timely contribution that the Church and her clergy can make to the retention and gain of spiritual leadership in this whole matter?

CONSCIENCE-MONEY.

And can Christianity afford to ignore, or to give an uncertain sound, in another matter that is so notorious as to be almost hackneyed? No sound, or a vague sound, just now means that she has not the leadership for which the age looks in teaching the sacredness of fiduciary relations in the business world and in righteousness between man and man. It is not hers to be an authority for all passing economies. "The Kingdom of God is not meat and drink, but righteousness and peace and joy in the Holy Ghost." But is not hers to exploit principle and to practise probity in all these matters? And here again we do not seem to be without some very simple and direct ways of getting at fundamentals and standing for better things. Everyone who tries to act upon the New Testament view of property, that it is all entrusted to us as stewards—whether we have much or little—shows in the very best and truly constructive way, the way to the right use of property in all its relations. One who feels he holds all he has from God will be likely to hold it fairly all around for his fellow-men. God will be his auditor above all human balance-sheets. He will be even more sensitive about robbing God, in the trust he has for himself of his worldly things, than he is about robbing widows and orphans in any trust he manages for others. The high conviction that all he has is conscience-money before God will be the best safeguard against any handling of property to lead to hauntings of conscience-money he ought to return to others. This is stiff doctrine. But sooner or later the Church and Christianity must place themselves frankly and squarely upon it if they are to be a real mentor at all to modern property problems and policies. There is far louder call now for religion to coördinate itself with business in all its phases than there ever was for it to coördinate itself with science. Science is somewhat academic to the masses. Business touches everybody's daily bread. To comparatively few pulpits do the people look for oracles on science. To every pulpit the people have a right to look for precepts and principles of righteousness in the shop and in the mart. Our Church people do not largely have to put themselves on record about science. By acts, if not by words, there is scarcely anyone that can escape going on record on matters of common honesty.

What then are we to do? Simply to interpret into our action the New Testament sense of property; to accustom ourselves to the idea that all we have, whether the daily wage or the colossal capital, is a trust fund put into our hands for a few years, for us to administer under a sacred obligation to use it as if every dollar were an accountable dollar for the audit of conscience and God. That makes it in the Christian sense, *conscience-money*. That alone could convert frenzied into sane finance. That is, unless I mistake, a proper sphere in which the Church is entitled to speak, and to speak loudly. There is the hiding of her spiritual leadership for current crises of honor in the business world. And if the clergy do not bring this leadership out of its hiding-place, who will? No one of us, least of all your speaker, will claim that he is fully up to his ideals in this respect. As I know the diocese I believe the ideals are high. Moreover, out of even meagre salaries exists proportionate giving, which, if it were known, as it never will be, would exhibit almost heroic adherence to this stewardship ideal. But if in the length and breadth of our whole Church there could be a sort of clerical crusade with one consent, to make the salary items of our Church finance respond to this ideal, would not just that alone make a very different showing in the missionary items? Would not the clerical self-proportionment in itself vitalize, as well as actually swell the coffers of the apportionment? Would it not tell materially in its example upon all our funds and all our apportionments and offerings, upon diocesan apportionment and apportionment for Domestic and Foreign Missions, upon the especial "Missionary Thank Offering" the American Church is to make in 1907, in celebration of the 300th anniversary of the founding of Jamestown, for which we are planning to make earnest effort in the diocese next year? Is it not probable that, with such leadership, the laity would follow, and we should do as well, at least, as the other Christian bodies around us, and perhaps as well in the respect of giving as the Mormons!

WHAT CAN BE more unkind than to communicate our low spirits to others, to go about the world like demons, poisoning the fountains of joy? Have I more light because I have managed to involve those I love in the same gloom as myself? Is it not pleasant to see the sun shining on the mountains, even though we have none of it down in our valley? Oh, the littleness and the meanness of that sickly appetite for sympathy, which will not let us keep our sorrows to ourselves! Let us hide our pains and sorrows. But, while we hide them, let them also be spurs within us to urge us on to all manner of overflowing kindness and sunny humor to those around us. When the very darkness within us creates a sunshine around us, then has the spirit of Jesus taken possession of our souls.—*Frederick Wm. Faber.*

THE ALL-IMPORTANT thing is not to live apart from God, but as far as possible to be consciously with Him. It must needs be that those who look much into His face will become like Him.—*Charles H. Brent.*

Helps on the Sunday School Lessons

Joint Diocesan Series

SUBJECT—*The Gracious Words of Our Lord and Saviour Jesus Christ.*

By the Rev. ELMER E. LOFSTROM

THE GOOD SAMARITAN.

FOR SEPTUAGESIMA SUNDAY.

Catechism: Sixth and Seventh Commandments: Text: Gal. vi. 2. Scripture: St. Luke x. 25-37.

THE circumstances which called out this story are instructive. The lawyer asks an interesting question, but he does it from a wrong motive. He asks what he must *do* to inherit eternal life, but he had in mind only the *argument* he expected to have with this Teacher.

You must explain the use of the word "lawyer," since its meaning now is completely changed. This lawyer was versed in the law of Moses. He would perhaps correspond to a Doctor of Divinity. He was thoroughly familiar with every part of the Old Testament scriptures. He asked this question of the Master, and he was referred back to his own knowledge of the Law. The answer which he gave was one of the texts (Deut. vi. 5) which he was wearing in the frontlet on his forehead. It is not unlikely that Jesus pointed to this as He asked His counter-question. Be that as it may, instead of an argument, he was told that his answer was right. He was told to put into practice what he knew so well. This seems to have made him appear as having asked a very simple question, since the question he next asked was to "justify" himself. He makes one more effort to keep the question in the realm of argument. He asks for a definition of terms. The meaning of "neighbor" must be understood, he says. The beautiful story of the needy Jew and the kind Samaritan was an effective answer. It removed all questions of casuistry and definition. It provoked self-examination. When the story was done, not even a "lawyer" could continue the argument. In the light of the great love of the Samaritan which stopped at no barrier of social or religious prejudice, the question disappears. If a question remains, it is this: "Whose neighbor am I?"

The story itself is simple. It has nothing of improbability about it. The road mentioned was notably dangerous, we are told. The distance from Jerusalem to Jericho is about twenty miles. The road descends 3,000 feet in that distance. It is rocky and rugged, offering many hiding places for robbers. But it is the heart appeal in the story which makes its lesson still a living one. The story makes forever clear the fact that any profession of religion which does not have mercy and love at its heart is worthless. The priest and the Levite are men who have professed the true religion of the true God. And that profession has been made in the right way and with the proper, God-given forms. They were the personification of the true religion of the Jew. The Samaritan, on the other hand, stood in Jewish eyes as a blunderer in religion. The Samaritans served the true God, it is true, but they had set up a schismatic worship and a rival temple. They worshipped in the wrong way. The story brings out the fact that the one thing of most importance is the heart. The mistaken Samaritan was a worthy son of the heavenly Father. The careful priest and Levite neglected the most precious thing of all. The mistakes of the Samaritan are not endorsed, but with all his mistakes, he is shown to be a better man than those who had not made the same mistakes, but had failed in love and true brotherhood.

This great lesson which is taught by the parable lies at the very heart of the religion which the Lord Jesus Christ has given us. There is the outward form, to be sure. He established and organized His Kingdom. There is a Christian Church as there was a Jewish Church. But the Church is not the end in itself. "He that hath My commandments, and keepeth them, he it is that loveth Me." "If ye love Me, keep My commandments." "This is My commandment, That ye love one another, as I have loved you. Greater love hath no man than this, that a man lay down his life for his friends." These words were all spoken on the last night, when He was giving the last needed explanations. Whatever else we do, we fail to prove our love and true friendship for Him, if we fail to show love, one to another. Do not slight this lesson, in teaching this story. It is the first and great lesson it was meant to teach. To us, as to the lawyer, the Master says, "Go and do likewise."

But from early days devout men have seen in the story the picture of the Saviour's own mission. He is the Good Samaritan. This would be true even if the details of the story did not lend themselves to the interpretation as they do. The man fallen among thieves and half-dead represents the condition in which mankind was found by the Son of Man. Man was on the way from the city of the vision of peace to the city under a curse (Josh. vi. 26; I. Kings xvi. 34). He had fallen into the hands of the robber and murderer, Satan (St. John viii. 44). Stripped of his robe of righteousness, he was left half-dead. There was still a possibility of recovery under proper conditions.

The Law and the sacrifices (Levite and priest) had no help for the needy man (Gal. iii. 21; Heb. x. 1). But when these had failed, and proved their failure, there came One who was despised and rejected of the Jews. He was the Good Samaritan who rescued the fallen man from the robber, took him in from the dangerous road to destruction, placed him in an inn where He has provided for all his needs. The Church with its sacraments and means of grace, purchased by the Saviour's own blood, is the "inn" the place of safety where the man may be restored through the thoughtful love of the Son of Man.

Correspondence

All communications published under this head must be signed by the actual name of the writer. This rule will invariably be adhered to. The Editor is not responsible for the opinions expressed, but yet reserves the right to exercise discretion as to what letters shall be published.

A LIVING CHURCH.

To the Editor of The Living Church:

YOU did me the honor to make reference to the letter which I had printed and sent to the clergy; I trust that it may be agreeable to you to print some further words respecting the question discussed.

To my mind, the question at issue is: what constitutes "A Living Church" of God, following Jesus Christ, the Teacher sent from God?

If the Church is the body of those who witness of Christ as He bore testimony of God, is not the denial of His message to ignore His teaching of what was vital in life and substitute for it a creed of words, whether formulated by His followers of centuries ago or those of later date? We have His words which seem to me controlling in this matter; He said, "Not every one that saith Lord! Lord! but he that doeth the will of My Father who is in Heaven shall enter into the Kingdom of Heaven"; He also said, "How can a corrupt tree bring forth good fruit?" Is there any reason for the existence of the Church other than that men are in sore straits of suffering and misery through their own ignorance of God and falling short of the true knowledge of the conduct of life? I think our Lord's words, "O Jerusalem, Jerusalem, how often would I have gathered thy children together as a hen gathereth her chickens, and ye would not," show the mind and heart of Christ to all children of men and give the basis of the true test of those who would speak for Him: "Does this man follow his Master in doing good and seeking to bring man to the love of God and his neighbor and to sweetness and purity of life?" Christ required no rigid and fixed interpretation of a creed. Are we not made sad in any thoughtful consideration of History by the continual manifestation of the fact that the organized Church of Christ has proven itself false to the witness of which Christ spoke?

My letter which you speak of as having an *"animus"* (I trust that your use of the word only meant "purpose" and not as the dictionary adds, "generally in a bad sense") was written from the point of view of a layman who has been privileged to continue for forty years in active relation with men in business throughout all sections of the country and to serve in Sunday School and Church work. So I have been compelled to realize how steadily organized bodies of Christian professors were losing influence upon men and women. I have thus come to feel that the "moral sense" of the people is not appealed to by the Church or her ministers in any such manner as it seems should be the case. I am constrained to see that the cause of this is, to a large degree, to be found in the insistence upon a fixity in

credal definitions respecting questions which our Lord Himself never referred to.

May I submit that the whole chapter in St. Matthew's Gospel from which I have quoted our Lord's words, "O Jerusalem," etc., is one which our Church should consider prayerfully during the coming Lent?

Has there not been much surrendering to the tendency "to make clean the outside of the platter"? Our answer to this question must be found by following our Lord's counsel, "By their fruits ye shall know them," and we should do this in the spirit which He held up as the one essential obligation on His followers: "Love your enemies . . . pray for those that despitefully use you."

The purpose of your paper is to help to strengthen and make alive the Church body, and the purpose of my letter was to help to reach the same end, so you will, I hope, believe it is in no spirit of controversy and only with desire that we may come to the fullest knowledge, that I ask you to consider again the spirit suggested by your comment on it. You imply that I was insincere when I claimed to be "profoundly grieved." I was grieved and am not restored by your estimate of the relation of loving service to the question of character.

Your argument implies that there is but one view respecting what you call "dishonor." The obligations taken at Confirmation and Ordination are supremely personal as between the Individual Soul and God the Father of our spirits and Christ the Revealer of Him as Love; no such Vow can be limited as to its essential and vital obligation by any definition of detailed observances or assertions.

The contention is that the real and vital "dishonor" is shown by the man who is false to his own convictions respecting what is the highest obligation of the vow which he has taken.

Any statement of facts of history, whether in creeds ancient or modern, or elsewhere, cannot be in the nature of the case an essential element in the spiritual concept of God which Jesus Christ taught, and, therefore, a reverent study and conclusion respecting the historical authority for such facts can have no bearing on the clergyman's usefulness as a preacher of righteousness and a witness for Jesus Christ, and as the Church is the body of those who are His witnesses, he should not withdraw himself or be asked to withdraw by others. In either case he would be doing dishonor to Jesus Christ whom he serves.

The contrary view implies that the Church exists to assert certain statements of fact, whether they are capable of proof by recognized scientific methods or not. Christ said: "Whosoever of you will be chiefest shall be servant of all," and "If any man will do His will, he shall know of the doctrine." I think this gives the true relation of doctrine to the life of the Church, and if, as I believe, Doctor Crapsey's services and godly life continue, as is not denied, it cannot be that he can be doing "dishonor" to himself or to any Church founded by Jesus Christ. God is Truth, and as honesty is an essential attribute of truth, it must be that the man who follows his own thought in sincerity and truth is honest and therefore is true to the God of Truth. The Truth of God is so infinite a quantity that all human minds cannot contain it, and therefore no supposed vagary, even, of any mind that is true and earnest, can be finally asserted to be not of God, if the heart and life of the man show him to be like Christ in loving his fellows and striving to give the "cup of cold water" and be "neighbor to him that has fallen." This, I think, is a true philosophy of our Lord's test of discipleship—not any statement of facts to be asserted, but a "doing the will," which by its very practice reveals the only essential doctrine, viz., The power of man to respond in identical fashion to God's outreaching. The Apostle sums it all up, I think, in the words: "We loved Him because He first loved us." Is not this the whole of life here and hereafter? If we picture a home or a community or a nation as truly loving God and their neighbors, would we not reach to the highest vision of a Heaven? Respectfully yours,

George Foster Peabody.

New York City, January 22nd, 1906.

SPURIOUS APPEALS FOR ARKANSAS WORK.

To the Editor of The Living Church:

IT has come to my knowledge that some one is making an appeal on behalf of the Episcopal Church at Mena, Arkansas, and I feel obliged to call attention to the fact that the appeal is being made without my advice or consent and that in my judgment there is no good reason why the Church at Mena should receive help at this time.

I am also told that appeals have gone forth to various parts of the country for an institution which is advertised as an "Industrial School for Colored Orphans." My understanding is that this is a fictitious institution. Certainly it is no part of the work of the Church in the diocese of Arkansas.

I would recommend that no favorable response be made to either of these appeals or to any other appeals of a similar character unless they have my indorsement.

Little Rock, Arkansas, January 23d, 1906. Wm. M. Brown, *Bishop of Arkansas.*

HONORARY AND OTHER DEGREES.

To the Editor of The Living Church:

I HAVE read with interest the letters which have appeared in your columns of late on the subject of honorary and other degrees, and feel sure that good will result from the discussion. Your editorial note (January 6th, pp. 341, 342), is *multum in parvo,* and all honest men will thank you for the conclusion and determination (therein expressed) at which you have arrived. For I maintain that an injustice is done to every man who holds a degree (honorary or otherwise), from an honorable and reputable college of undoubted and acknowledged standing, by the official or semi-official recognition of degrees conferred by institutions of questionable repute—so-called colleges—after some work has been done by or through "Correspondence Courses." Degrees in general are thereby cheapened.

Some of your correspondents seem to have fallen into the mistake of supposing that all honorary degrees should be discredited. This is certainly an error on their part. Several of our Bishops and not a few of our ripest scholars are the recipients of honorary degrees—*honoris causa.* The value of the degree depends on its source, and colleges of well known standing and merit are careful as to the exercise of their degree-conferring power; and never exercise it for a fee or consideration.

You mention "Northern Illinois" as an institution whose degrees you cannot hereafter recognize. One of your correspondents mentions "Rutherford College," North Carolina, and "Philander Smith College," Little Rock, Arkansas (January 13th, p. 386) as being in or of the same class. And what claims for recognition can be made in behalf of the defunct "Washington," Tennessee? Does anyone suppose that if *Washington* were alive, he would recognize it?

If these institutions, defunct or existent, have any just claims for official recognition, the onus is on them, the burden of proof rests with them.

Thanking The Living Church for opening its columns for the ventilation of this subject, and the exposure of a fraud which is becoming a disgrace in the Church, I am,

Yours very sincerely,

Mattoon, Ill., January 23, 1906. Andrew Gray.

To the Editor of The Living Church:

PERHAPS it may enlighten and relieve your correspondent who is concerned about "bogus degrees" to know that six years ago this matter was taken up by the religious and secular journals of the East, including the *Churchman* of New York, and so thoroughly exposed and ridiculed that it is doubtful if any Eastern clergyman has had the temerity to buy or even to publish that he obtained a degree since, except it was from a *bona fide* source. This exposure was chiefly due to a notification to President Harper of the University of Chicago and President Rogers of the Northwestern University of Evanston, that Eastern papers were publishing the conferring of degrees by *their Universities* on mediocre and cross-road clergy of various denominations. The plan was to buy the degree from one of the several bogus degree mills in Chicago and then publish it as coming from a reputable University of that city. One of the offenders, styling itself the "Western University of Chicago," was exposed in the *Times Herald* of Chicago, about this same time. Several in the East claimed degrees from it and some doubtless thought by its high-sounding name, it was an educational institution.

Of course, the fact is that the several state laws allow *trifling schools* to incorporate as colleges and confer degrees if they desire (thus making American degree titles cheap and even ridiculous). Nevertheless, the action of these schools is legal, and there seems to be no remedy against it except to make a public opinion so hot in diocesan conventions, presbyteries, conferences, and conventicles, that a man claiming a

degree should be required to register his diploma with the secretary and presiding officer, and have it publicly announced from what source it comes. After looking into this matter with much care at that time, the conclusion reached was, there are comparatively few offenders among the clergy in the Episcopal Church, for which let us be truly thankful.

Yours truly,

119 No. 5th St., Philadelphia. WILLIAM E. WATERS.
January 22, 1906.

NEEDS OF NATIVE "MEXICAN CHURCH."

To the Editor of The Living Church:

BISHOP AVES writes me from Mexico, on January 15th: "My funds for the native work are exhausted. I have sent nothing to the native clergy for their support for the current month, hoping that relief might come. I have directed Miss Driggs to postpone the reopening of the Hooker School until I shall have something in hand for its support. I am writing to the prefect of the Dean Gray School to close that institution until the receipt of sufficient funds to warrant its reopening."

The Rev. F. Orihuela, who has given several years of faithful and efficient service to the Mexican Church, writes to the Bishop: "I beg you will excuse the liberty I am taking of writing so frankly. You know perfectly well that the clergy have no means of support except the money they receive from the Church. So it is impossible to go on in this way. These past days have been to me bitter ones. Up to the end of 1905 the Dean Gray School has been in debt for $95. Aside from this I have been obliged to borrow $50 more. This is all gone, and there is nothing with which to meet expenses for taxes, rent, etc. What shall I do? Shall I be forced to leave the ministry and seek employment?"

It may not be generally understood that the Board of Missions, at a recent meeting, gave instructions that all gifts sent to its treasurer "for Work in Mexico," should be forwarded to Bishop Aves, to be used at his discretion in meeting the present needs of the clergy and other workers in the Mexican Church. JOHN W. WOOD,

Corresponding Secretary Domestic and Foreign Missionary Society.

METHODISTS AND BAPTISM.

To the Editor of The Living Church:

FOR the information of any of my brethren who may be interested, I should like to add a word to what has appeared in your columns as to the attitude of the Methodists toward Holy Baptism.

In conversation with my Methodist brother of this town, less than an hour ago, I was informed that at the last Methodist "General Conference" it was enacted that their ministers be instructed to re-baptize any desiring admission to their body who had any scruples as to the efficacy of Infant Baptism, and that such re-baptism was in no sense hypothetical, but was to be administered *even though the convert to Methodism had in his possession a certificate of Infant Baptism in the Name of the Blessed Trinity!*

Faithfully yours,

A. W. FARNUM.

Hutchinson, Minn, January 22, 1906.

SECTARIAN MINISTERS IN CHURCH.

To the Editor of The Living Church:

SOME Churchmen are grieved at the appearance of ministers of denominations in Church chancels at Church services. We are so grieved not because we fail to recognize the gifts and abilities of many of these brethren, but because they are invited to take part in Church services as *representatives* of the sects, whose ministers they are; and while we like some of these ministers, we detest and abhor, as loyal Churchmen, the heresies and schisms they represent. Our hatred of these sects springs not only from our love and zeal for Christ and His Church, whose work is hindered and harassed by these divisions, but from our very love for the members of these societies, who are by them separated from the Body of Christ and its privileges and from us in those things in which, first of all, the redeemed of Christ should be one.

For example, the Baptist preacher who listened to the sermon of a Presbyterian brother in the Albany Cathedral recently, may be a very good man, but the heresy he represents is one of the worst the Church suffers from. The mystic New York *Churchman* perhaps would say that these various religious bodies exist to enforce truths the Church has neglected to teach; but is it not rather true that while undoubtedly there is good in everything, even in heathen religions, every one of these denominations stands for error, and, what is as bad as could be, every one is a schism? Heresy and schism are the reason of their existence as separate religious bodies.

I should think if a Bishop were to invite any of his denominational friends into the chancel of the Cathedral, the ministers or representatives of those denominations would be the very last persons he would invite there. It would be better to choose obscure "laymen" of those bodies.

We do not ordinarily honor a man for what is bad about him, but where these "liberal" and "broad" ideas in the Church have spread and these services called "interdenominational services" are held in the church, there is a clear honoring of men for their badness; for men are invited to take part in Church services because they are at the head of denominations, and denominations, if not unmitigated evils, are very bad things.

What is the difference whether these gentlemen are there at some week-day service, or at what are nowadays called "regular services"? I think it is quite right to draw a distinction between the "interdenominational services" referred to, and regular services, but it would perhaps be more an act of charity to these Christian ministers to get them into church on a day of obligation.

The objection to this passion for introducing these ministers into Church services is not merely a matter of sentiment, but this is a practical matter in its results and effects. When we read of "Inter-Church Conferences," where our Church is represented with "other Christian Churches," and Bishops of our Catholic Church (called "Protestant") with "other bishops," and when we read of denominational ministers preaching in our chancels or pulpits, and of all the religious reciprocity now going on, even union Communion services in some parts, the ordinary layman may easily be persuaded that what he has so often heard is, after all, true: "One Church is as good as another." Thus are our people led more and more to forget and to despise the precepts of our Mother, to lose Church principles, to abandon the ancient traditions and customs, to forsake Christ's ordinances, to lose sight of the beauties and glories of Zion, drifting into that utter irresponsibility in religion which is so marked wherever the blight of Protestant ideas has done its deadly work. The priest, who is accused of attacking the faith he is sworn to contend for, and then will not come out in the open to state clearly his harmful teachings, stands dishonored. Men will lose confidence in him and his teachings. But the subtle poison introduced by the evil communications referred to, which corrupt good manners, is sure to infect the Church for generations.

Dr. Watson ("Ian Maclaren"), who visited this part of the world some years ago, and was welcomed for the beauty of his writings, termed the Beatitudes "the Life Creed," and those who have caught up such teaching from this attractive minister of the Gospel, forget what the creed of the Catholic Church is, and think of substituting a general rule of life for *the faith*, which is the basis of the life and practice. I once saw in a Church institution, at the *Prie Dieu* where the daily chapel prayers were said, a copy of Ian Maclaren's *Life Creed!*

Our alliances with Protestant bodies since the Reformation, the "Inter-Church Conferences" we read of in English Church history, have done their work. We have seen the effects in our liturgy, in the lax principles of our people, in their lack of understanding and appreciation of Catholic truth, order, and worship, and the Church's work is seriously hindered by the disloyalty and unchurchly notions and prejudices of her children. When we read of these interdenominational services, and Bishops of the Church sitting at the feet of a Presbyterian Doctor of Divinity, we can believe that the world will say, "How nice!" and its great men will applaud; but while able and weighty lawyer-like arguments are produced to prove that it is all not contrary to canons, the question of Southey's "Little Peterkin" comes back to us, with its answer:

> "'But what good came of it at last?' quoth he;
> 'Why, that I cannot tell,' said he,
> But 'twas a famous victory."

Would it not be fair to consider the feelings of the devoted people who are pained at these innovations, as tenderly as are considered those Church folk who are in danger of having their

sensibilities shocked by the lighting of a candle or the use of a beautiful colored vestment?

"But what shall we do for Christian unity?" I hear one cry. Let us endeavor to do our duty in that state of life unto which it shall please God to call us, and do it with zeal, honesty, and devotion, "with malice toward none, with charity for all."

The Church in the United States used to be regarded as standing aloof from the religious bodies about her. Is that not her proper position? Did she, by "Inter-Church Federation," attract to her a Coxe, a Huntington, or a McLaren? They came because, looking upon the city of our solemnities, amidst all the vagaries of the time, their eyes saw a quiet habitation.

John S. Warren, *Priest.*

St. Bede's Rectory, Montague, Ontario.
January 16, 1906.

UNITY MUST BE BASED UPON TRUTH.

To the Editor of The Living Church:

IN view of the recent editorial in the *Churchman,* entitled "Bishop Walker and Dr. Crapsey," you may be willing to publish the following, a copy of which was sent to that paper, with stamp enclosed, but which was neither published nor returned:

Our Lord prayed that all His disciples might be one, but with the limiting clause, "in us." Some, for unity's sake, are willing to sacrifice the doctrine of the Apostolic Succession, others the doctrine of the Incarnation.

In the *Churchman* of October 7th, a page is devoted to an encomium on the book, *The Temporary and the Permanent in New Testament Revelation.* It is the present writer's misfortune to detect a dead fly in this pot of praise. The Christian world rejoices in the harmony existing among differing religious bodies, as compared with their former inimical relations.

Yet it were nobler to suffer for the truth's sake, and even for what is mistakenly supposed to be truth, than to the truth to be indifferent. The hymn *Quicunque vult* is named after St. Athanasius, who for the truth's sake stood against the world, at one time dwelling in his father's tomb, to be safe from his enemies, at another accused of murdering a man, in testimony of which the dead man's hand was presented in court, to which Athanasius' only answer was to produce the man alive with two uninjured hands.

The reviewer of the book in question writes:

"Of course a man so honest and so frank as Dr. Nichols could not fail at the present time to touch on the Virgin Birth."

What praise does an author deserve for double-minded opinions, which win the praise of those on one side, while they do not render him obnoxious to penalty from those in authority on the other?

"For himself" (the author) "the literal story presents no exceptional or insurmountable difficulties."

Here speaks one who follows Athanasius at a safe distance in the days of the orthodox Constantine.

"He" (the author) "realizes the point of view of those who feel *'that the Virgin Birth empties the Incarnation of vital significance and reality.'*"

Here speaks a follower of Arius in the days when in the person of Constantius, heresy occupied the throne.

There is nothing grand, nothing noble, no loyalty to God or Church in such teaching as this.

What is needed is a teacher whose trumpet gives no uncertain sound, because he hates falsehood as he loves the truth.

William C. Pope.

THE AGED CLERGY.

To the Editor of The Living Church:

A WRITER has some good things to say in your paper of December 30th relative to the assistance rendered to the ministers of the Protestant Episcopal Church. One of the strongest reasons in favor of one General Relief Fund, and against local Relief Funds, is the red tape which surround the latter, making them applicable only to the men who have labored in that particular diocese a certain extensive time. I recall in the winter of '89-'90 being in the metropolis of a large diocese. One of its clergy who had spent thirty years of honorable missionary labors in the Church—and for some time a member of this certain diocese—was attacked with an insidious disease.

Unable to work, he had been helped to the extent of his ability by the rector of St. Paul's, of Dairy County, an old classmate. He could not get any relief from his present diocese because he had not been in residence over five years; he could not receive help from his last diocese because he was no longer in residence.

There was a hospital in the town, truly Protestant, named after St. Luke, but its Churchmanship did not extend to free beds for indigent sick clergy, any more than for Bishops' sick daughters. So the then rectors of St. Paul's, St. Peter's, and St. Luke's actually had to pay the fifteen dollars per week for two weeks before this faithful, worn-out servant of the Protestant Episcopal Church could find any treatment better than the County Hospital.

In the army, a man may be changed from one regiment to another and his title to pension go on. Why are the clergy not treated as well as an enlisted soldier?

The writer of December 30th includes the General Clergy Retiring Fund on the same footing as the General Clergy Relief Fund. Thus making them appear like competitors, or worse, rivals.

The only thing in common, I believe, is the word "General"; beyond that their aims are different, even if their benefits apply to the same class. The "Relief" is—say what we will—a *quantity.* The recipient may not be made to feel this very much: but someone beside himself has to endorse his application, and, probably—I can't say—suggest how much or how little will cover the case. The Retiring Fund is the effort of a large number of clergy to forestall, as far as can be, the necessity of being any care to the Church in general. It necessarily has an age limit, set at the time when most clergymen in only priests' orders are dubbed aged indeed. It in no wise interferes with the General Relief Fund, and has as clear a work, I think, among priests as the fixed "sick benefit" has among Odd Fellows. "Missionary Boxes" are sent to clergy in the kindest and most generous spirit; and all who receive them feel, I am sure, truly grateful. But I feel equally sure that many and many a one still wishes that the dire necessity for them did not exist. So with Relief Funds. Grateful the recipient should be; yet they cannot help feeling that to be independent, if God so willed it, would be preferable. And it is this help by right which the General Retiring Fund aims at encouraging in all who are able to lay by as much per month as most of us pay to belong to a lodge.

By all means let us work to the end where all our "Relief" resources will be from one Fund. But let us encourage, urge, and aid, too, if we can, the efforts of every clergyman who by his wise self-denials in time of youth and health, seeks to lessen the demands on Relief.

Frederick Wm. Crook.

CAUTION AS TO BUILDING CHURCHES.

To the Editor of The Living Church:

PERMIT me to make a suggestion to parishes contemplating building. Before engaging architect or contractors, let Dun's, Bradstreet's, and Dodge's be consulted. The recommendation of another parish or its officials is not a sure safeguard of quality. Much annoyance can be avoided by such precautions.

Yours truly,

G. A. Robson.

IRREVERENCE IN CONDUCTING SERVICE.

To the Editor of The Living Church:

A MATTER recently broached in The Living Church comes close to my interest, for it is one by which I have long been disturbed. That is the jabbering (no other word so fits the deed) of the service, common among the clergy. I know one offender who not only makes the Psalter a mad dash for the finish, but seems positively blasphemous in more serious portions of the service. He announces: "The Holy Communion will be celebrated on Sunday morning next at half-past seven o'clock," not only as if the sentence were one long word, but in the same key and with precisely the same lightness of manner as he breathlessly adds: "The Sewing Society will meet on Thursday afternoon with Mrs. James Jones."

And his administration of the Sacred Elements is—shocking! A few words (those awful words!) shot, whisperingly, at one knelling figure, a few more scattered among two or three more, and then the conclusion hurled over his shoulder as he speeds back to the altar! It is nothing short of sacrilege, and yet he is anything but an irreverent man in intention. I

wonder if here is not one danger of frequent celebrations? When I was a child the weekly Communion was unknown in our country parish, but the monthly celebration was a solemn event, felt as deeply holy, prepared for publicly, first, by the awesome Exhortation (how often does one hear it now?), conducted by priest and people as if all alike realized the meaning of the Eucharist. But the permission given the clergy to shorten any part (and, of all parts, that of giving the very Body and Blood of Christ) is, to me, the epitome of the evil there may be in constant repetition. Familiarity has a tendency to breed carelessness at least, and, if there is not time properly to hold the feast, then surely it were better—save in the rarest and gravest emergencies—to hold it less frequently and *take* time!

FLORENCE F. WOOD.

102 West 44th St., New York City.

WHICH CHURCH IS FOR "THE WHOLE COMMUNITY"?

To the Editor of The Living Church:

I HAVE just been reading an extract in your New York Letter of January 27th, taken from the year book of Incarnation parish, in which Dr. Grosvenor pleads that his church is "intended for the whole community in the midst of which it is placed." I don't doubt but that that is Dr. Grosvenor's position; but might I mention an experience that I had one Sunday morning at the Church of the Incarnation?

I arrived rather early for the eleven o'clock service and found the entrance blocked by a very important individual—the sexton I presume, who, when he was approached as to whether the party might have seats, replied:

"After the regular congregation has arrived and the service has begun."

It would seem needless to add that I did not wait, but went to another church, where I was allowed to enter and worship God even before the congregation had arrived!

But I have often thought since that time of the hundreds of young men who are in that great city and who only occasionally open their minds to Church and religion. What would such an one do if, when he had made up his mind to attend the service of the Church he had so long neglected, he received that kind of treatment?

Let me say that the church in which I was made to feel the most at home, while a layman and a stranger in New York, was the Church of St. Edward the Martyr, and I have never forgotten it. I haven't forgotten the Church of the Incarnation, either, but for a different reason!

I do not think my experience was extraordinary, and I merely wish to emphasize that while the rectors and clergy no doubt do teach just as Dr. Grosvenor does in his year book, that the church is the home of all—"high and low, rich and poor"—yet it is not everywhere practised.

The question is largely one of rented pews, in my opinion, but I am not going to enter upon a discussion of that theme.

Terre Haute, Ind., January 27th, 1906.

Very truly yours,

FLOYD KEELER.

NEW MISSIONS IN MINNESOTA.

To the Editor of The Living Church:

REPLYING to the criticism of my beloved Diocesan upon the assertion of my Denver paper, that "Our showing is not of a single new mission opened up in the rural parts for a period much exceeding ten years," I have to say that while I still find nothing in my paper to retract or modify, I yet most firmly believe that if my dear Bishop, whom I have learned to love as I have loved few men in my lifetime, and whose administrative qualities as I have observed them, seem to me of the very highest order, will—

1. Kindly note the value of my qualification which he omits to quote, to wit: "Let our book of diocesan statistics answer";

2. Also note that I say "rural," not "urban" or "suburban" (a distinction which in these times of "transition" and "trolleys" makes the *whole of the mighty difference* between the old and the new conditions for the doing of human labors in all their sorts, those of the missionary included); and

3 That as regards our present diocesan conditions, I say in my paper practically just what he says in his communication—praising them much in the same words, even—he will be glad to admit that I am as nearly right as he is.

So the difference between us is probably one of the "point of view," merely, nothing more, and there I am glad to leave it.

That I may have erred in my paper in setting forth statistics at all, I freely admit; but if so, it was of the head, not of the heart.

W. H. KNOWLTON.

ANTHEMS—BENEDICITE.

To the Editor of The Living Church:

DID THE LIVING CHURCH mean just what its words seemed to imply in the following "Answer to Correspondent" in the issue of January 20th?

"SACERDOS.—Whether the congregation stand or sit during the choir anthem, is unimportant, the anthem being an offering of worship on the part of the choir, and not of the congregation."

Surely there is no part of public worship in which the congregation is not a participant, and while the question of standing or sitting *may* be unimportant, it does seem to me very material that the anthem should be regarded as a portion of such public worship, and not, as I am sorry to say many persons look upon it, simply an exhibition of the ability of, or an entertainment given by, the choir. If the congregation be informed, as it should be, in regard to the words of the anthem rendered by the choir, then it is certainly possible and proper for it to be made as much a part of the worship offered by everyone present as is the *Te Deum*.

And in speaking of the *Te Deum*, I am reminded of a question which I have repeatedly asked without receiving any satisfactory reply: What foundation or reason is there for the use of the *Benedicite* in place of the *Te Deum* during the Advent and Lenten seasons? It has always seemed to me particularly inappropriate that this change should be made during Lent. The *Te Deum*, recounting as it does the redemptive work of Christ, certainly accords far better with the thoughts of the season, and what could be more in keeping with this penitential period than the three closing sentences of the anthem?

The *Benedicite* does not contain a single sentence suitable for other than a time of praise and rejoicing, and while I would not wish it used solely then, it is certainly more in accord with the spirit of the forty days following than it is with the forty days preceding Easter.

Very respectfully,

ALVIN T. GREGORY, M.D.

THAT SORROW which can be *seen* is the lightest form really, however apparently heavy; then there is that which is *not* seen, secret sorrows which yet can be put into words, and can be told to near friends as well as be poured out to God; but there are sorrows beyond these, such as are *never* told, and cannot be put into words, and may only be wordlessly laid before God: these are the deepest. Now comes the supply for each: "I have *seen*" that which is patent and external; "I have heard their *cry*," which is the expression of this, and of as much of the external as is expressible; but this would not go deep enough, so God adds, "I *know* their sorrows," down to very depths of all, those which no eye sees or ear ever heard.—*Miss F. R. Havergal.*

BE CONTENT to go on quietly. When you discover somewhat in yourself which is earthly and imperfect, be patient while you strive to cast it out. Your perceptions will grow—at first God will show you very obvious stumbling-blocks—be diligent in clearing these away, and do not aim at heights to which you are not yet equal. Leave all to God, and while you earnestly desire that He would purify your intention, and seek to work with Him to that end, be satisfied with the gradual progress He sets before you; and remember that He often works in ways unseen by us.—*Jean Nicolas Grou.*

THE PRIVILEGED LIFE of citizens of the Kingdom is the life of humility, and mercy, and purity, and peace, and of hunger and thirst after righteousness; the life that is full of forgiveness and of ready service for others. The life which has no anxious thought for the morrow, and bears no heavy burdens of sorrow or sin, or doubt, because the King has taken them all—and freed us from the accursed load.—*Bishop Whitehead.*

ALL THAT God desires is to give you His great love, so that it may dwell in you, and be the principle of your life and service; and all that withstands God's desire and His gift is the want of room for it, and for its free movement, when that room is taken up with yourselves and your little personal interests.—*William Bernard Ullathorne.*

Literary

The Teaching of Bible Classes. Principles and Methods, with special reference to Classes of Young Men, and boys. By Edwin F. See. 180 pages, small 12mo. Paper (about 50 cts.). New York: International Y. M. C. A.

"Teaching has three principal objects: The communication of knowledge, the stimulating of the activity of the student, and the development of character." These are the opening words of this volume. They lay the foundation for a strong book, a guide of decided value to anyone who attempts to lead or to teach a Bible class.

Mr. See is an instructor of teachers, having trained over fifty men who are now following his methods. He takes nothing for granted. He assumes that the one for whom he writes is a spiritually-minded and mentally competent man, but one who has had no special training for his work; and therefore needs to be instructed from the ground up.

He divides his book into four parts: I. The Teacher: His Work, Qualifications, and Preparation. II. The Student: His Physical, Mental, and Spiritual Nature. III. The Lesson: The Teacher's Approach to the Student. IV. The Final Survey. The matter is as clearly presented as the divisions. In Part III. the chapters deal with such subjects as Adaptation, Method, the Art of Questioning, and the Art of Illustrating. From this it will be seen that the volume is more than a guide to the special work of the Bible class. It is a brief, up-to-date summary of those principles of teaching which are necessary for good work in every department of instruction.

Each chapter is followed by definite references to standard authorities on teaching; and these, in turn, are followed by pointed and pithy quotations from the best pedagogical works. We do not agree with the author's modest statement that he regards the quotations "as the best part of the book." They do, however, increase its value to those who like to plant a good seed-thought in the garden of the mind and then—allow it to grow and bring forth fruit.

ALFORD A. BUTLER.

Field Book of Wild Birds and Their Music. A Description of the Character and Music of Birds, Intended to Assist in the Identification of Species Common in the Eastern United States. By F. Schuyler Mathews, author of *The Field Book of American Wild Flowers,* etc. With Numerous Reproductions of Water Color and Pen and Ink Studies of Birds, and Complete Musical Notations of Bird Songs by the Author. New York: G. P. Putnam's Sons. Cloth, net, $2.00.

This popular handbook of American birds will be most useful as a means of identification and in the amateur study of them. The colored illustrations show the birds in their normal pose and environment. The attempt to give the musical notes of the songs of the different species is especially pleasing and helpful.

In Further Ardenne. A Study of the Grand Duchy of Luxemburg. By the Rev. T. H. Passmore, M.A. With Illustrations and Map. New York: E. P. Dutton & Co. London: J. M. Dent & Co. 1905. 316 pp. Price, $2.50 net.

This handsome book of travel and description is as far removed from the usual narrative of the guide book order as the region it describes is from the ordinary route of sight-seers.

"There is no disgrace," says Mr. Passmore, "in writing a Guide Book. There is art in it. But such a task has not been my idea in the least. In fact I have done my best to make the book, from the 'Guide' point of view, irritatingly useless. The idea is not to pilot you about the country in the flesh. Should parts of the book prove useful for such a purpose, that is accidental. We all make mistakes sometimes. The idea is to pay your fare for you, so to speak, and take you there, and present you to its beauties and interests and simple, kindly folk, without troubling you to move out of your chair."

It needs only to be said that Mr. Passmore has accomplished his purpose in a most sprightly and delightful way and if there is a dull page in the book, the present writer has not found it.

Brahms. By J. Lawrence Erb. With Illustrations and Portraits. The Master Musicians Series. London: J. M. Dent & Co. New York: E. P. Dutton & Co. 1905. 179 pp. Price, $1.25.

In his preface the author states that at the time he wrote there did not exist in English a complete and modern biography of Brahms. The present volume is an attempt to supply this deficiency, conceived and carried out as a labor of love. All readers of this biography will agree that Mr. Erb has succeeded admirably in his undertaking and that he has told us in an interesting manner all that we can desire to know about Brahms, the man and the musician, including a list of his compositions and a bibliography of the subject.

THE FEAST OF THE PURIFICATION.

See the lowly three approaching
To the temple God hath blest:
Joseph leading gentle Mary
With the Babe upon her breast.
Now the words the holy prophet
Uttered in the long ago
Are fulfilled, for our Redeemer
Visits now His courts below.

Though He comes a helpless Infant,
Yet is He all earth's desire;
Coming here to cleanse His people
As the gold is cleansed by fire;
He will purge the sons of Levi
That they may with one accord
Offer up in holy gladness
An oblation to the Lord.

See the aged form of Simeon,
How his heart doth now rejoice,
As his arms embrace the Saviour,
Lifting up in praise his voice
In those words the Church still utters
Since that memorable time,
When the holy *Nunc Dimittis*
First was heard in tones sublime:

"Lord, now lettest Thou Thy servant
Go in peace, as Thou hast said,
For mine eyes have seen Thy mercy
Now before all people spread;
For a Light unto the Gentiles,
All their darkness to dispel,
And to be the fadeless Glory
Of Thy people Israel."

Silently the Blessed Mother
Dwells on each prophetic word,
Dimly sees the Cross and Passion
And her own soul-piercing sword;
Aged Anna, filled with rapture,
Doth the Holy Child proclaim,
Telling how redemption cometh
Unto those who seek His Name.

Glory, praise, and adoration,
Child of Mary, be to Thee,
Who hast come from sin to save us
Clothed in sweet humility;
To Thy Father now present us
Through the Spirit's power divine,
As an offering pure and holy
Showing forth that love of Thine.

WILLIAM EDGAR ENMAN.

THREE VIEWS OF THE CHURCH.

FROM A SERMON BY THE REV. HENRY D. ROBINSON, D.D., WARDEN OF RACINE COLLEGE GRAMMAR SCHOOL.

I VENTURE to say there are three views of the Church held by men to-day. Two of them are honest. The third is dishonest. I may call them, the divine view, the social view, and the laboratory view. I mention these three because a man's doctrine will depend somewhat upon which of these views he holds.

Should he espouse the first, he will declare that the Church was founded by our Lord Jesus Christ, and that the organization thus founded will persist eternally. Should he incline to the second view, he will declare that the Church is a voluntary organization or society and may be started or discontinued at any time. Its organization will depend entirely on the fancies of the organizers; but once started, those who join it must conform to its standards or withdraw and start another organization, if they will.

These two views of the Church, while irreconcilable, are honest. Now which ever of these a man holds, when he enters the ministry of the Church Catholic, or any other religious body, he takes upon himself certain vows. Here is one of them: "Will you then give your faithful diligence always so to minister the doctrine and sacraments, and the discipline of Christ as the Lord hath commanded, and as this Church hath received the same . . . ?" And he answers: "I will, the Lord being my helper." That is a straight question and a straight answer. A child can understand it.

Now the laboratory view of the Church attempts to justify a man in breaking his ordination vows. Its method is inductive. The doctrines of the Catholic Church, the creeds, the Bible, are subjected *de novo* to tests of the inductive method. They are dissolved, reconstructed, precipitated, washed, and

weighed. The theological chemist then applies his personal equation to the residuum, and behold a result.

To deny a man the right to investigate to-day is a crime. The Church places no barriers against investigation, or liberty of thought. But she does say "Thus saith the Lord." She does advocate honesty and sincerity. Therefore, if a priest of the Church, after making his vow to conform to its doctrine, places this doctrine in the crucible of his own making, and compounds it with his own individuality, and thence derives a product foreign to the doctrine and teaching of the Church of God, there is but one thing for that man to do.

If he be honest and sincere in his conviction, if he cannot teach the doctrines of Christ's Church without mental reservations, then in God's name let him be a man, let him renounce his orders, let him be loyal to himself if he cannot be loyal to his Church, and let him throw himself on the mercy of Almighty God.

It will not do for such a man to protest: "I am not a strict constructionist." That was the trouble with Ananias. He also was not a strict constructionist.

The Family Fireside

LEGENDS OF BRITTANY.

By the Rev. Wm. Wilberforce Newton, D.D.

II.—MORE ABOUT ST. CHRISTOPHER.

AFTER St. Christopher's conflict with the Evil One, the legend at Dol says, he gave himself up entirely to good works; and when his strength failed him, so that he could no longer perform his duty at the ford, he took refuge in a little cell on the ruins of which was built a church, afterwards dedicated to the saint. He lived many years in his cell, given up to prayer and penance, his saintly reputation causing the hermitage to be the resort of many pilgrims.

At last, when Christopher came to die, the legend says, he presented himself at the gates of Paradise. But St. Peter, remembering how on earth the saint had declined to take his advice, refused him admittance.

The poor saint went sadly away down the steps which led to hell. He knocked at the door of the gateway to hell, and a pleasant-looking youth called out, "Welcome, Christopher! come in, I pray you!" Hereupon his old enemy, the Evil One, called out, "No! No! turn him out. We will have none of him here. I know who he is. He is more than a match for me!"

So Christopher turned away, and realizing that he was shut out both from heaven and from hell, scarcely knew where to turn or what to do next.

Then he climbed up the steps to Paradise once more and listened outside the gates to the strains of lovely music, which came from within. Then he knocked once more, and when the gateway opened, he exclaimed, "My Lord Peter, what wondrous music you have—I pray you of your charity to leave the gates ajar, so that a poor outsider may enjoy these exquisite sounds." St. Peter's tender heart was touched, and he opened the gate a few inches.

Hereupon St. Christopher dexterously flung his sack inside the gates, and, following it, he seated himself upon it, saying—

"I am on my own ground now. I have our Lord's promise about my sack. Turn me out, if you dare!"

Whereupon St. Peter closed the gate, and St. Christopher has been in heaven ever since.

There are two old Christian doctrines which it is always well to bear in mind and to teach to the children committed to our care. The first of these is called the doctrine of "Effectual calling," or that when God calls us and gives us His help, He always carries us through the difficulties in our way.

The other good old doctrine is called the doctrine of "Final perseverance," or that when we believe God's word and take His promise as truth, we always come to the place for which we have started.

A curious old legend is this about St. Christopher at the ferry at Dol in Brittany. But the story of his wonderful sack is a parable which teaches us the twin truths of "effectual calling," and "final perseverance."

"MEN MAKE HOUSES, BUT WOMEN MAKE HOMES."

WHY, Tillie Sheek! Wait till I git my manners with my breath, an' I'll say "Mis' Cole" proper's ken be. So you've come on a visit to your son's folks! Yes, Ann told me you was comin'. I met her at ol' settler's meetin', an' she come up to me, friendly's a ripe apple. 'Aunt Hetty Benton,' she called to me, an' I was pleased to think she remembered me so well; then she said you'd wrote her o' your comin', an' wanted her to tell all o' your ol' friends. But spiced peaches! I didn't sense how glad I'd be to clap eyes on you after all these years. You ain't changed a mite, only you're some grayer, an' you've got the same sort o' doubled chin your ma had; an' you're bent over considerable.

Yes; my hair's white's a clean sheet, an' my grinders don't work in pairs eny more; but, Tillie! ain't it wonderful how young spirited an' ol' soul ken feel when you're willin' fur the Lord to do the leadin'?

I sit here an' think back o' the days when I was jest souldried with worry, when Jim was wanderin' to an' fro, an' half o' the time I didn't know where—an' most o' the time I had the livin' to make; fur he never come home but he had some distressin' story o' bein' sick, or loosin' his money, or bein' cheated out o' it. I tell you, Tillie, when he come home the last time so sick he jest couldn't tramp off eny more—why, them last months was some o' the very happiest o' my life.

Yes, as you say, I did work awful hard. The children an' Jim had to be fed, an' my two hands had to do it all; but Jim was home, an' every chance I got I'd drop my work an' hunt him up, jest to say "Jim!" an' he'd say "Hetty!" an' he knew, an' I knew, I was goin' with him far's I could on his last tramp.

Be you comfortable, Tillie? You're knittin' mittens fur Ann's boy! I'll git out my work. Oh! I'm makin' a mat fur Jean's Christmas. You ain't seen eny like it? Why! it's jest fine hit-or-miss carpet rags, cut an' sewed same's fur carpet, an' crocheted double stitch with a big needle. No; you don't wind your rag over the needle—jest pull it up through the stitch in the rug, this way. I pick up the two rags o' that stitch to make it stronger, an' then pull the rag through the two stitches on the needle. Yes, when you git to the end o' the row you turn an' go back. It makes a nice firm rug, you ken make it eny size, an' it's a sort o' change if it does take more rags an' weavin'.

Oh, yes; I was a-tellin' you 'bout Jim. He was gittin' awful tired o' stayin' home 'fore the Lord invited him to wander off in the better land; an' now I've got such a real happy feelin' 'bout him, fur I know he ken roam up there forever, an' no harm'll come to him. Jim was a good man, but a good man ken fall 'mong thieves.

No; I never stopped to wish I could go with Jim. He could go easy, fur he'd never been over strong, or fit fur much in the way o' work; but my hands was full; I had the children to raise an' the livin' to earn—an' I ken tell you, Tillie, that means a lot fur a woman to do 'lone. I look back an' wonder how I did it; but I needn't, fur there's so many things promised the widder an' the fatherless, seems to me they're looked after special.

Yes, thank God, I was strong. I washed an' sewed, an' did housework. I couldn't do nursin', fur I had the boys to look after; but they soon learned to help me. They could scrub an' wash dishes, an' the garden we had was wonderful! Then, when they got big 'nough to earn a few cents, wasn't we happy! I mind now how proud John was when he come home with ten cents an' asked me if I could buy a cow with it. You heard John was well-to-do? Oh, mebbe so—he's got a good farm an' cows plenty, an' so's Jim, an' they're both good men. Now, in 'em days I never worried 'bout John or Jim—they both took after my side, an' was home-stayers.

I s'pose that's true, Tillie, an' we can't always tell; but Job—I named him Job to sort o' steady him—well, from the very minute he was born I mistrusted he was cut out to be a rover, an' long 'nough 'fore he could talk plain, I had to tether him out with a rope, like a calf, to keep him home. Then he had his pa's soft way o' coaxin', an' I tell you, Tillie, I had to watch out to keep from dancin' to his tune.

When he got bigger, he wandered, boy fashion, the country over, an' always knew jest where to find the first berries an' fish, an' wild flowers. Dear heart! he was crazy fur 'em. Did you ever hear how no one'd been nigh the ol' buryin' ground fur months, an' when they went there to dig the grave fur ol' man Jones, the whole place was ablow with wild flowers o' Job's plantin'? He did the same trick in the churchyard; even now

he's got it filled with the sweetest roses—the scent o' 'em comes in when the winders are open.

Shall I pull down the curt'in a mite? You like to see out! So do I; there's a sort o' comfort in gazin' forth, an' seein' what a lot o' work God put on makin' little things, even the leaves an' grass sets us a 'sample o' neatness an' nice work. Well, so I was talkin' o' Job. Yes; I did try my best to settle him down. I turned my very heart inside out, as I'd never done afore, an' showed him how I'd felt when his pa was off roamin'. Why, Tillie! I was left 'lone months at a time, an' that sort o' sets your feelin's o' pride growin' so's to hide your lonesomeness. I tol' Job 'bout the days I worked an' prayed, an' the nights I couldn't sleep an' prayed, all fur his pa to come home an' stay. Well, Job, he did his best; the other boys grew up an' married, steady's clocks, both o' 'em, but Job an' me lived here, quiet's a summer brook, till Job met Jean.

She's jest as sweet's a wild rose, an' Job loved her at first look, same's he did flowers. Now, Jean's had a hard life, fur her folks's all dead, an' the aunt she lived with raised her on scoldin's, an' it seemed to scorch the child's sweetness, so she showed harder outside; but under the crust she's jest a lovin' child. Job knew that, an' he soon got her to marry him—but 'fore she did, I tol' her o' the rovin' streak in his pa's family, an' how it'd worked bitter hardship fur me.

That's so, Tillie! We ol' folks can't git the young to find our bitter taste, 'tain't in their dish. Oh, yes, when she knew 'bout Jim, I was glad fur Jean to marry Job; an' they're jest's happy now as they was first, an' that's sayin' a lot, but it's all Jean's doin's, she knew how to hold onto Job—I'm thankful to say.

Ann told you Jean was a real daughter to me! Tillie, Jean's been more'n most girls, she's jest's lovin' an' good's if I was her own ma, an' in my heart I be. Now, I wouldn't live with 'em first, but I soon see Job was a growin' uneasy. One day, Jean she comes in here—her voice sort o' trembly—an' she tells me Job was wantin' to go see if he couldn't find a better job in some bigger place. I was jest such a lacker o' faith I give up an' moaned right out: "Oh! it's broke out in Job, an' he'll never, never settle down no more!" Jean she quiets me by soft, pettin' ways, same's if I was a great baby. "Ma, we're both goin'," she says, lookin' at me with her clear, blue eys a-shinin'. "I told Job I was one-half o' him, an' one half ain't eny use when it's left standin' 'lone—it needs the prop o' the other."

Now, Tillie, I couldn't a-done that with Jim, but she did with Job, an' they went off in a new wagon, laughin' like children at recess; Jean, dear heart, lookin' like a red lily, in the new red calico dress I'd made fur her, sittin' up side o' Job an' wavin' to me long's I could see fur the tears.

No; I jest wouldn't go live with the other boys. They both come fur me, an' I had hard work to git 'em to sense I wouldn't go; but I made 'em each a visit, an' then I come back home an' waited.

Well, long late in the fall, when I'd most given 'em up, Jean an' Job come home. Job had lost his steady work here, so he had to take what he could git, an' we had some pinchin' times, but Jean an' me didn't care, fur Job was home an' happy. When spring come, off they went, Jean lookin' like a blue mornin' glory in the blue calico I made her. This rug's made from the pieces o' her goin' off dresses.

Dear hearts! they tramped it fur five years, Jean goin' 'long every time, an' makin' a home, sometimes in a room they rented, an' sometimes in the wagon; an' every winter they come back to me here. Well, one day Jean she whispers to me, I must pray harder, fur she couldn't go with Job when spring come; an', sure 'nough, jest 'bout the time they always started, God sent 'em the dearest, blessedist baby boy.

Why, Tillie! I ain't a sayin' I like him best o' my gran'-children! But Ambrose—Jean named him—seemed to be sent like a soul on a mission, jest when we needed him most, fur Job was so touched over bein' trusted to father such a fine boy, he settled right down. When I study 'bout it, I think he hadn't the same 'mount o' rovin' spirit his pa had, an' he used it up on the trips he made with Jean to keep him steady; but back an' over all Job knew jest what his leavin' her meant to the woman God give him.

You heard he was 'way lots o' times now? So he is, Tillie. But 'tain't the same; now he's sent by the man he works fur, an' goes as part o' his steady job; an' Jean ain't like I was—a half-widder, earnin' her own livin'.

If you'll look out this winder you ken see the house Job built. Yes, that pretty yeller one with the big yard full o' flowers. We must go over, fur Jean she's got the knack o' keepin' the inside sweet 'nough to match Job's roses, and he says: "Men ken build houses, but it takes a woman like Jean to make a real home."

Dear heart, he's turned out wonderful. You heard he was superintendent o' the Sunday School, all o' the boys jest love him, an' he's one o' the pillars o' our church.

Oh, here comes Jean with Ambrose an' little Hetty. Now we'll all have a cup o' tea, an' I'll cut the spice cake I made purpose. Say, Tillie, you an' me's ol' wimen, an' we've had a good big slice o' livin'; an' don't it make you vexed cross, when folks wonders if it's worth while? Jest think o' how we've been paid fur every pain an' sigh, an' all we've done fur our children, right here—an' my heart's so full I must whisper; think o' what it'll mean when all the billers are past, an' we go up yander an' meet all them that's gone.

No, I ain't cryin'! I ain't got enythin' to cry fur; all that ever troubles me's how I'm ever goin' to thank God fur all the many blessin's I've had.

AN EPIPHANY THOUGHT.

WE ALL are stars, radiating greater or lesser light; stars which some, many or few, are following across the desert wastes of life. Are we Christians appreciating this wonderful fact—the fact that we, each one, are leading someone or more somewhere? We all are stars! Am I, are you, my brother, the star that is guiding the footsteps of men to Bethlehem?—to the Bethlehem of Prayer?—to the Bethlehem of Consecrated Life? O let us each one pray, and pray, and pray: Grant, O Lord, that the light of my star may be the light of Thy star, that those who follow me may be led to Thee.

E. H. J. A.

THEOLOGY OF THE NATURAL MAN.

Reelin' drunk aroun' the World, damned before our time,
Lurchin' through the depths o' hell, broken at our prime;
Want to find the men who *work*? Watch us, roarin' free
We're the ones that drives the World—the lost souls of the sea.

The merchants an' the princes, they looks out from the land,
An' talks o' power o' nations, an' doesn't understand;
They watch the great sea-steamers sweep proudly by and well,
And will not see the works o' each is filled with souls in hell.
The oceans they is ribbed an' barred wi' lines o' steamer-smoke,
On every shore an' island-reef our ripplin' wake has broke,
But us—we tends the furnace, an' the gang-man damns us free
In all the tongues o' Asia an' the islands o' the sea.

Because o' sailors' hardships the sailors groan an' cuss;
They's whinin' babes, brought up on cream by hand, aside o' us.
Accordin' to the curse o' man, in sweat o' brow wi' pride
They eats their bread; but as for us, we starves in sweat o' hide.
The oilers an' the engineers they use us up like dirt,
They saves their oil an' engines, but a man broke down don't hurt;
An' the wind an' cool, green water calls, but prisoned fast are we,
In a floatin' fiery furnace on a dusky hell at sea.

But it's grand to hear them engines swing, and find we're off from lan',
An' it's grand to feed them furnace-mouths, an' know it takes a man,
An' it's grand to feel that scorchin' an' not flinch, but burn again.
(D'you know all steamers sails all seas at price o' bitter pain?)
So we men what keeps 'em climbin' up that long horizon-hill,
Though we helly-rakes the cities up an' makes the ports stan' still,
Since the Lord is just, who made us, reelin' drunk we takes our mirth,
Fearin' nowt o' hell hereafter, for we has our's hot on earth.

Through the seas o' all the world, drunk an' burnt an' hurt—
Dirty? Well, perhaps we be. Men are made o' dirt.
But you bet you we are Men, an' the best that be
In all the seven oceans an' the islands o' the sea.

L. TUCKER.

A PRAYER.

Jesu, grant me a life quite free
From futile, flurried, distracting haste,
From the carelessness of wanton waste;
Sweetly, serenely lived in Thee.

Jesu, grant me a vision clear,
All things in true perspective to see,
And in their right relation to Thee,
Who art above them all most dear.

Jesu, grant me a heart so pure
That I may love whatever is holy,
However humble, however lowly,
Seeking it out with instinct sure.

H. G. A.

Church Kalendar.

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Feb. 2—Friday. Purification B. V. M.
" 4—Fifth Sunday after Epiphany.
" 11—Septuagesima.
" 18—Sexagesima.
" 24—Saturday. St. Matthias.
" 25—Quinquagesima.
" 28—Ash Wednesday. Fast.

KALENDAR OF COMING EVENTS.

Feb. 7—Consecration Dr. Williams, St. Paul's Church, Cleveland.
" 9—Consecration Rev. E. M. Parker, St. Paul's Church, Concord, N. H.
" 14—Consecration Dr. McCormick, St. Mark's Church, Grand Rapids, Mich.
" 24—Consecration Dr. Webb, Cathedral, Milwaukee.

Personal Mention.

THE Rev. F. W. ABBOTT, for the past two years rector at Randolph and East Randolph, N. Y., has resigned to accept the curacy of St. John's Church, Ogdensburg (Dio. of Albany). He will enter upon his new duties February 1st.

THE Rev. FREDERICK J. K. ALEXANDER, having resigned the curacy of St. Andrew's, has accepted that of St. Luke's Church, Rochester, N. Y.

THE Rev. DUDLEY BOOGHER of St. Luke's Church, Clover, Va., has declined the call recently extended to him to become assistant to the Rev. R. Estill, D.D., of Hampton, Va.

THE Rev. HENRY CHAMBERLAINE has entered upon his duties as pastor and superintendent of St. Johnland. Address: St. Johnland, King's Park, Long Island, N. Y.

THE Rev. ARTHUR C. CHAPMAN has been called to the rectorship of St. Peter's Church, Ripon, Wis.

THE Rev. Dr. GEO. H. CORNELL, vicar of Calvary Cathedral, Sioux Falls, S. D., has been ordered by his physician to Phoenix, Arizona, which will be his address until further notice.

THE departure of the Rev. WILLIAM M. JEFFERIS, D.D., of the diocese of Springfield, from Honolulu, Hawaiian Islands, to San Francisco, California, has been delayed from January 5th to February 16th, when he will sail by the steamship *Manchuria,* arriving on or about February 23d.

THE Rev. S. B. MCGLOHON of Tuscaloosa has accepted a call to the Church of the Holy Comforter, Gadsden, Ala.

THE Rev. G. WALLACE RIBBLE, rector of McGill Memorial Church, Pulaski, has been called to be assistant at Christ Church, Norfolk, Va. (Dio. of S. Virginia).

THE Rev. Dr. RILEY, Honorary Canon of Milwaukee and late of the General Theological Seminary, has been made rector of Christ Church, Hudson, N. Y. (Dio. of Albany).

THE address of ARCHDEACON STEEL is changed from Havana to Guantanamo, Cuba, until further notice.

THE Rev. J. HENRY WILSON has resigned as assistant at St. Paul's, Flatbush, L. I., and will devote the rest of his life to college work.

ORDINATIONS.

DEACONS.

ARIZONA.—On the Third Sunday after Epiphany, in Trinity Church, Phoenix, Arizona, the Rt. Rev. the Bishop of New Mexico and Arizona ordained to the sacred order of deacons, Mr. JAMES BLAINE SNOWBALL. The candidate was presented by the Rev. E. A. Penick, who also preached the sermon.

PRIESTS.

PENNSYLVANIA.—The Rev. FRANCIS THOMPSON HOWELL FINN, engaged in mission work at Cape May, N. J., was advanced to the priesthood by the Bishop of Pennsylvania, on St. Paul's day, in Christ Church chapel, Philadelphia. He was presented by the Rev. James R. L. Nisbett, vicar, who also preached the sermon. At the laying on of hands, among other priests, was the Archdeacon of Fond du Lac.

TENNESSEE.—The Rev. PRENTICE A. PUGH, deacon, was advanced to the priesthood by the Bishop of Tennessee, at Clarksville, the home of the candidate, in Trinity Church, on Sunday, January 21st. The Bishop preached the sermon and the Rev. William Johnson, rector of Trinity Church, presented the candidate. Mr. Pugh will be priest in charge of Holy Trinity Church, Memphis, with Immanuel, Lagrange, and St. Andrew's, Collierville.

MARRIAGES.

MURRAY-DUMBELL.—At St. James' Church, Goshen, N. Y., on Wednesday, January 24, 1906, by the Rev. George W. Dumbell, D.D., father of the bride, AMBROSE SPENCER MURRAY, JR., and HENRIETTA FRANCES EMILY DUMBELL.

DIED.

BROOKS.—In Philadelphia, January 18th, of pneumonia, LEE BUCHAN, only son of Emily S. and the late Rev. J. H. B. BROOKS. Interment at Grove Hill Cemetery, Oil City, Pa.

"Till there breaks the last and brightest Easter morn."

EMERY.—Died at his residence, 1443 Maine St., Quincy, Ill., January 21, 1906, SAMUEL HOPKINS EMERY, JR., in the sixty-sixth year of his age.

Requiescat in pace!

MEMORIAL.

MRS. SUSAN HAYES SHERMAN.

On the morning of Holy Innocents' day, departed this life and entered into the rest of Paradise, SUSAN HAYES, the wife of Mr. Fred'k Taylor SHERMAN of Brooklyn, N. Y.

There may be some yet living in Janesville, Wis., who remembered her, when in 1866 she visited her sister, Mrs. E. Folsom Baker. She was the daughter of Mr. Arnold B. Watson of Unadilla, who for many years was a vestryman and warden of St. Matthew's Church in Unadilla, N. Y.; and a granddaughter of Mr. Isaac Hayes, who was also a vestryman and warden of the same parish; both of whom were the main supports of the parish.

During the incumbency of the Rev. Messrs. Norton, Baker, and Kidder, she was an active worker in the parish as a Sunday School teacher and member of the choir, and later as a contributor to the parish. She left $1,000 to the parish.

Mrs. Sherman was in her early life a devoted Churchwoman; and in all her life was the same conscientious and devoted handmaiden of the Lord and His Church.

Educated at St. Mary's Hall, Burlington, N. J., where her two sisters graduated, she could not forget the teachings of the Church.

As an old friend, I would like to bear testimony to her Churchly principles. There were many striking examples of her quiet charities. After her death, women came to her house and wept, and others brought flowers. One could only think and say that a dear friend and benefactress, and one who did good "in her closet" had passed away.

May light perpetual shine upon her!

B.

Cold Spring Harbor, Jan. 22, 1906.

CLASSIFIED NOTICES AND ADVERTISEMENTS.

Death Notices are inserted free. Memorial matter, 2 cts. per word. Marriage Notices, $1.00 each. Classified advertisements, wants, business notices, etc., 2 cts. per word.

Persons desiring high-class employment or high-class employees; clergymen in search of suitable work and parishes desiring suitable rectors, choirmasters, etc.; persons having high-class goods to sell of exchange, or desiring to buy or sell ecclesiastical goods to best advantage—will find much assistance by inserting such notices.

Address: THE LIVING CHURCH, Milwaukee, Wis.

WANTED.

POSITIONS OFFERED.

MARRIED PRIEST with family, has team of horses, desires work at living stipend, with land if possible. R. A. C., THE LIVING CHURCH, Milwaukee, Wis.

ORGANIST AND CHOIRMASTER, thoroughly competent and experienced, accomplished player, excellent trainer of boys' voices and mixed choruses, desires immediate position. Highly recommended; first-class testimonials. Address, "ORGANIST," 95 South Front Street, Wheeling, West Virginia.

YOUNG, UNMARRIED PRIEST wanted at once as assistant in a Catholic parish in New York City. Address: RECTOR, Post Office Box 1820, New York.

AS ASSISTANT in parish near New York. Stipend, $1,000 to $1,200. CLERICAL REGISTRY, 136 Fifth Avenue, New York.

COMPETENT GIRLS' ATTENDANT in Church institution in the West. Address: HOUSE MOTHER, care LIVING CHURCH, Milwaukee.

POSITIONS WANTED.

TRAINED NURSE (Churchwoman, age forty-five) would like to travel with patient or party, during the summer months. A 4, LIVING CHURCH, Milwaukee.

SINGLE PARISH or assistancy, South or East preferred. Address: P. B. CHURCHMAN, care LIVING CHURCH, Milwaukee.

CLERICAL REGISTRY.

POSITIONS SECURED FOR QUALIFIED Clergymen. Write for circulars to the CLERICAL REGISTRY, 136 Fifth Avenue, New York, conducted by The JOHN E. WEBSTER Co. Established, April 1904.

CHOIR EXCHANGE.

CHURCHES requiring Organists and Choirmasters of the highest type of character and efficiency can have their wants readily supplied at salaries up to $2,500, by writing to the JOHN E. WEBSTER CO., CHOIR EXCHANGE, 136 Fifth Avenue, New York. Candidates available in all parts of the country and Great Britain. Terms on application.

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ECCLESIASTICAL PATTERNS and designs for effective and inexpensive vestments and banners for sale, or sets made up reasonably. Address: BOX 248, Hammonton, N. J.

THE INDIANAPOLIS VESTMENT BAG—needed by every clergyman—found useful in fourteen Dioceses, Rhode Island to Sacramento. Send $2.50, or letter of inquiry, to THE INDIANAPOLIS VESTMENT BAG CO., 1518 Park Ave., Indianapolis. Satisfaction guaranteed.

COMMUNION BREADS and Scored Sheets. Circular on application. Address: MISS A. G. BLOOMER, Montrose, N. Y.

PIPE ORGANS.—If the purchase of an organ is contemplated, address HENRY PILCHER'S SONS, Louisville, Ky., who manufacture the highest grade at reasonable prices.

FOR SALE.

ON CITY LINE OF SAVANNAH (Georgia's great seaport), thirty acres of land, adjoining beautiful "Golf Club Grounds." High, level plat, electric cars running through. Everything around divided into building lots, thirty by ninety feet. MRS. MARY E. MORRISON, Savannah, Georgia.

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EUROPE. Select Summer Tours. Best steamers; small parties; new ideas; personal escort. $250. REV. L. D. TEMPLE, Watertown X, Mass.

INFORMATION AND PURCHASING BUREAU.

For the convenience of subscribers to THE LIVING CHURCH, a Bureau of Information and Purchasing Agency is maintained at the Chicago office of THE LIVING CHURCH, 153 La Salle St., where free services in connection with any contemplated or desired purchases is offered.

SCHOOL HOME

PRIVATE SCHOOL HOME in quiet village. Cases of arrested development considered. Outdoor life. Special treatment for physical defects. Number limited. Experienced teachers. Individual instruction a specialty. Pupils received at any time. References to prominent physicians. Address: P. O. Box 94, Worthington, Ohio.

NOTICES.

THE DOMESTIC AND FOREIGN MISSIONARY SOCIETY

is the Church in the United States organized for work—to fulfil the mission committed to it by its Lord and Master, Jesus Christ. If you are baptized you are a member of that society.

The care of directing its operations is intrusted to a Board of Missions appointed by the General Convention.

These operations have been extended until today more than 1,600 men and women—Bishops, clergymen, physicians, teachers, and nurses, are ministering to all sorts and conditions of men in our missions in North and South America, Africa, China, Japan, and the Islands.

The cost of the work which must be done during the current year will amount to $750,000, not including "Specials." To meet this the Society must depend on the offering of its members.

ALL OFFERINGS should be sent to Mr. George C. Thomas, Treasurer, 281 Fourth Ave., New York City. They will be acknowledged in *The Spirit of Missions.*

MITE BOXES for families or individuals will be furnished on request.

The Spirit of Missions tells of the Missions' progress, and is fully illustrated. Price, $1.00 per year. Send for sample copies.

OTHER PUBLICATIONS OF THE BOARD, giving information in detail, will be furnished for distribution free of cost, upon application. Send for sample package.

Copies of all publications will be supplied on request to "The Corresponding Secretary, 281 Fourth Avenue, New York City."

All other letters should be addressed to "The General Secretary, 281 Fourth Avenue, New York City." Correspondence invited.

A. S. LLOYD, *General Secretary.*

Legal title (for use in making wills): THE DOMESTIC AND FOREIGN MISSIONARY SOCIETY OF THE PROTESTANT EPISCOPAL CHURCH IN THE UNITED STATES OF AMERICA.

DEED, SCOPE, NEED.

Fifty-two dioceses out of 80 depend upon the General Clergy Relief Fund alone for the pensioning and relief of clergy, widows, and orphans.

Seventy-one dioceses out of 80 receive more in pensions and relief for their beneficiaries than they contribute to the General Fund. THIS IS WORTH THINKING OVER.

Over 450 beneficiaries are on the lists of the General Fund.

Over $600,000 have been distributed in all dioceses by the General Fund during the last 30 years.

If limitations as to locality or sex or fees or retiring age had prevailed, the General Fund might have laid away a million dollars; but at the PRICE OF DISTRESS AND BITTERNESS AND HUMILIATION TO THOUSANDS WHO HAVE BEEN HELPED.

"GIVE US THIS DAY OUR DAILY BREAD."

Undesignated offerings relieve present need —"designations" go to the "Permanent Fund," or "Automatic Pension at 64," and the like.

For 40 years some have been on the pension list of the General Fund.

In merged dioceses some are receiving up to $500.

Retiring Pension by other than Diocesan and the General Fund is trivial.

PENSIONING THE CLERGY.

The majority of the laity in the Church are refusing longer to invest in ecclesiastical enterprises which are unnecessarily competitive and which have back of them fundamental and ungenerous limitations. The unwise multiplication of ecclesiastical machinery makes liable greater friction and consumes too much fuel.

The General Fund supplements and overlaps help in all dioceses.

There are beneficiaries in every diocese, shut out from the help of local funds by requirements as to years in diocese, seats in Convention, and continuous contributions. These the General Fund must help, because the diocese canonically cannot. To help all in whom you are interested, you must contribute to the General Fund.

THIS IS TO REMIND ALL WHO READ OF THE WORTHY OBJECT AND THE GREAT NEED.

Send for "A Plea for a Square Deal," and other circulars.

GENERAL CLERGY RELIEF FUND,
Church House, Philadelphia, Pa.
ALFRED J. P. MCCLURE,
Assistant Treasurer.

BOOKS RECEIVED.

E. P. DUTTON & CO. New York.

Sicily. By the late Augustus J. C. Hare and St. Clair Baddeley, author of *King Robert the Wise, and Heis Heirs.* With Map, Plans, and Thirty-Six Illustrations. Price, $1.00 net.

A Book of the Riviera. By S. Baring-Gould. With Forty Illustrations. Price, $1.50 net.

Poultry Farming. Some Facts and Some Conclusions. By "Home Counties." Price, $1.50 net.

The Thread of Gold. By the author of *The House of Quiet.* Price, $3.00 net.

J. B. LIPPINCOTT & CO. Philadelphia.

The Angel of Pain. By E. F. Benson, author of *The Challoners,* etc. Cloth. Price, $1.50.

LITTLE, BROWN & CO Boston.

The Sage Brush Parson. By A. B. Ward. 390 pages. 12mo. Decorated Cloth. Price, $1.50.

On the Field of Glory. An Historical Novel of the Time of King John Sobieski. By Henry Sienkiewicz, author of *Quo Vadis,* etc. Translated from the Polish Original by Jeremiah Curtin. 12mo. Decorated cloth. Price, $1.50.

THOMAS WHITTAKER. New York.

The X Commandments in the XXth Century. By H. Martyn Hart, D.D., Dean of St. John's Cathedral, Denver, Colorado, U. S. A. Price, 35 cts. net.

Rightly Instructed in God's Holy Word. "The Truth as this Church hath received the same." By Rt. Rev. Charles Minnigerode Beckwith, D.D., Bishop of Alabama, author of *The Trinity Course of Church Instruction,* etc. Price, $1.00 net.

The Bible for the Sick. A Compilation by Henry King Hannah, rector of Trinity Church, Concord, Massachusetts. Price, $1.00 net.

The Holy Christ-Child. A Devotional Study of the Incarnation of the Son of God. By the Rev. Archibald Campbell Knowles, author of *The Triumph of the Cross,* etc. Price, 80 cts. net.

LONGMANS, GREEN & CO. New York.

Self-Knowledge and Self-Discipline. By B. W. Maturin, formerly of Cowley St. John, Oxford. Price, $1.50 net.

The Opportunity of the Church of England. Lectures Delivered in the Divinity School of the University of Cambridge in 1904 by Cosmo Gordon Lang, D.D., Bishop of Stepney, Fellow of All Souls' College, Oxford, and Sometime Vicar of Portsea. Price, $1.20 net.

IMPORTED BY CHARLES SCRIBNER'S SONS. New York.

Hebrew Ideals. Part Second (Gen. 25-50). By James Strachan. Price, 60 cts. net.

The Evangel of the New Theology. Sermons by T. Rhondda Williams, Minister of Greenfield Congregational Church, Bradford. Price, $1.50 net.

The Testimony of St. Paul to Christ Viewed in Some of Its Aspects. By R. J. Knowling, D.D., Canon of Durham and Professor of Divinity in the University of Durham; Fellow of King's College, London. Price, $3.00 net.

THE TRUE LIGHT PUBLISHING COMPANY. Mechanicsburg, Ohio, U. S. A., and London, England. 1905.

The Divine Man. A New Epic. By Joseph Ware.

LUTHERAN PUBLICATION SOCIETY. Philadelphia

The Gist of the Sermon. An Old Message for Young Men on the Ground-plan of Cox's Exposition. By the Rev. Herbert C. Alleman, Philadelphia. Price, 75 cts.

CALENDBRS.

A Church Calendar According to the Usages of the Protestant Episcopal Church in the United States of America. 1906. A Weekly Calendar Giving the Order of Service for Every Day, and Quotations upon the Christian Life and the Church's Ways. New York: Thomas Whittaker, 2 & 3 Bible House. Price, 50 cts.

A Church Calendar for the Year of Our Lord MDCCCCVI. For the Use of the Clergy and Laity. Published by the Domestic and Foreign Missionary Society of the Protestant Episcopal Church, Church Missions House, New York.

ALMANACS.

Whittaker's Churchman's Almanac and Parochial List. A. D. 1906. 52nd Year. Price, 25 cts. Postage 6 cents. New York: Thomas Whittaker, 2 & 3 Bible House.

PAMPHLETS.

Impressions of the Diocese. The First Annual Address of the Rt. Rev. Edward William Osborne, D.D., Bishop Coadjutor of Springfield, Ill. Twenty-Eighth Synod. 1905.

The General Synod of the Church of England in the Dominion of Canada. *Journal of Proceedings* of the Fourth Session, held in the City of Quebec from September 6th to September 15th, inclusive, in the year of our Lord MDCCCCV. With Appendices. Kingston: Printed at the British Whig Office. 1905.

Observations among the Sioux. By M. K. Sniffen, Secretary of the Indian Rights Association. Philadelphia: Indian Rights Association, 1305 Arch Street.

Twenty-third Annual Report of the Executive Committee of the Indian Rights Association, for the Year Ending December 13th, 1905. Printed by Order of the Executive Committee. Philadelphia: Office of the Indian Rights Association, 1305 Arch Street.

THE GRACE which keeps me from falling one inch further, irrevocably, and is not worn out by my provocations in this wilderness, is simply more visibly alive and active in my most certain experiences, more prompt, more steady, than I have any experience of among material things and persons. Everything material is simply feeble; and everything personal is shadowy, as compared with this personality under whose shadow I am allowed to dwell. And all this is the more extraordinary because of the hurry, hotness, dryness, aridity of the life I am obliged to live in London, if correspondence, interviews, letters, are to be kept down and dealt with at all. The want of time to read and think, the shortness and distractions of prayer, seem to threaten one's very existence as a conscious child of God. And yet He is on my right hand and I know it —*Edward White Benson.*

EVERY TROUBLE is an opportunity to win the grace of strength. Whatever else trouble is in the world for, it is here for this good purpose: to develop strength. For a trouble is a moral and spiritual task. It is something which is hard to do. And it is in the spiritual world as in the physical, strength is increased by encounter with the difficult. A world without any trouble in it would be, to people of our kind, a place of spiritual enervation and moral laziness. Fortunately, every day is crowded with care. Every day to every one of us brings its questions, its worries, and its tasks, brings its sufficiency of trouble. Thus we get our daily spiritual exercise. Every day we are blessed with new opportunities for the development of strength of soul.—*George Hodges.*

The Church at Work

DECLARATION ON NEW TESTAMENT CRITICISM AND OTHER SUBJECTS.

THERE HAS BEEN mailed to all the American clergy the following letter with appended Declaration, to which their signatures are invited by those who are sending it forth, in addition to the signatures appended in advance:

DEAR SIR:

We, the undersigned, clergymen and laymen of the Protestant Episcopal Church in the United States of America, beg to commend to the attention of our fellow Churchmen the letter printed below. This letter was circulated in May, 1905, in England, and was signed by seventeen hundred clergymen of the Church of England. We feel that Churchmen in America may well mark attentively so carefully prepared an expression of opinion by our brother Churchmen abroad upon religious problems whose import is felt not more keenly in England than here. The letter is given below exactly as it was published in England. This is believed to be the better course. American Churchmen will make the corrections and reservations that need making, in such phrases, for example, as "general assent on the part of their rulers," and "authoritative encouragement," or other expressions inapplicable to American conditions.

In its main drift, however, it is not only applicable to us, but, as we believe, is a wise and statesmanlike utterance, and its aim and purpose we endorse.

We, the undersigned clergymen of the Church of England, observing (a) on the one hand, the present unsettled condition of religious opinion, which, while due in the main to the general trend of modern thought, specially connects itself for the clergy with the critical study of the New Testament, and (b) on the other hand, a counter tendency to treat the full discussion of any questions arising from such study as inadmissible for our Church, and so to commit us as a body to non-critical views of the New Testament Scriptures, desire to record:

1. Our sense of the grave and manifold religious issues involved in the present critical discussions, and of the urgent need for English Churchmen to combine an earnest faith in the Holy Spirit who guides into all truth, with as earnest an effort to contribute to a solution of these problems:

2. Our desire that, as many of the clergy have already, with advantage to Christian faith and with a general assent on the part of their rulers, welcomed important results of a patient, reverent, and progressive criticism of the *Old* Testament, so the clergy, as Christian teachers, may now receive authoritative encouragement to face the critical problems of the *New* Testament with entire candor, reverence for God and His truth, and loyalty to the Church of Christ:

3. Our fear lest the door of ordination should be closed to men who patiently and reverently apply historical methods to the gospel records, and so an increasing number of men both spiritually and intellectually qualified should be lost to the high office of the ministry:

4. Our conviction that it is not without grave responsibility and peril that any of us should build the faith of souls primarily upon details of New Testament narrative, the historical validity of which must ultimately be determined in the court of trained research—although many of us, until such final decision takes shape, may cling devotedly to the traditional details in question:

5. Our confidence that the faith of the Church in the years to come, whatever historical revisions may await us, will stand, without risk and without discontinuity, upon the spiritual foundations to which Christian experience and the Creed of the Church alike bear testimony.

(Rev.) CHARLES ADDISON, Connecticut, Stamford.
(Rev.) DANIEL DULANY ADDISON, D.D., Massachusetts.
(Rev.) A. V. G. ALLEN, D.D., Massachusetts, Cambridge.
(Rev.) FRANCIS WILLIS AMBLER, Alabama.
(Rev.) ALFRED W. ARUNDEL, D.D., Pittsburgh, Pa.
(Rev.) MURRAY BARTLETT, Western New York.
(Rev.) LORING W. BATTEN, PH.D., New York.
(Rev.) EDMUNDS BENNETT, D.D., Alabama, Mobile.
(Rev.) LESTER BRADNER, JR., PH.D., Rhode Island, Providence.
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ERWIN CRAIGHEAD, Alabama, Mobile.
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(Rev.) EDWARD L. PARSONS, California.
(Rev.) ENDICOTT PEABODY, D.D., Massachusetts, Groton.
(Rev.) JOHN P. PETERS, PH.D., New York.
(Rev.) ROBERT W. PLANT, Maine.
ROBERT TREAT PAINE, Massachusetts, Boston.
ALBERT ROSS PARSONS, Long Island, Garden City.
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(Rev.) THEODORE SEDGWICK, Minnesota, St. Paul.
(Rev.) AMOS SKEELE, S.T.D., Western New York.
(Rev.) ROLAND COTTON SMITH, D.D., Washington, D. C.
(Rev.) WILLIAM AUSTIN SMITH, Wisconsin, Milwaukee.
(Rev.) ALEXIS W. STEIN, Western Mass., Fitchburg.
(Rev.) LANGDON C. STEWARDSON, Pres. Hobart College, N. Y.
(Rev.) JOHN W. SUTER, Massachusetts.
GUSTAV H. SCHWAB, New York.
(Hon.) EDWARD M. SHEPARD, Long Island, Brooklyn.
RUFUS A. SIBLEY, Western New York.
(Rev.) HENRY TATLOCK, Michigan, Ann Arbor.
SPENCER TRASK, Dioc. of Albany, Saratoga, N. Y.
(Rev.) J. B. VAN FLEET, South Dakota.
(Rev.) BEVERLEY E. WARNER, D.D., Louisiana, New Orleans.
(V. Rev.) CHARLES L. WELLS, PH.D., Louisiana, New Orleans.
(V. Rev.) CHARLES D. WILLIAMS, D.D., Ohio, Cleveland.
(Rev.) ELWOOD WORCESTER, PH.D., Massachusetts, Boston.
G. R. WESTERFELDT, Louisiana, New Orleans.
EVERETT P. WHEELER, New York.
EDWARD WORTHINGTON, Ohio, Cincinnati.

WATERTOWN (N. Y.) CHURCH CONSECRATED.

THE FEAST of the Conversion of St. Paul was a day of great rejoicing to the Church in Watertown, N. Y., for on that day the Bishop of the diocese (Central New York) solemnly set apart St. Paul's Church to the service of Almighty God. At 9 o'clock the Holy Communion was celebrated by the rector, the Rev. Edwin Warren Saphoré, assisted

REV. E. W. SAPHORÉ.

by the Rev. Charles Noyes Tyndell and Rev. Harold Edward Ford. At 10:30 the Consecration service was held, the Bishop being the consecrator. The instrument of donation was presented by the senior warden, Mr. James L. Newton, and the sentence of consecration was read by the rector of the parish. Morning Prayer was said by the Rev. Osgood E. Herrick, D.D., retired chaplain of the U. S. army, assisted by the Rev. Gilbert A. Shaw of the Church of the Redeemer, Watertown. A choral celebration of the Holy Eucharist followed with Bishop Olmsted as celebrant,

the rector of the parish as deacon, and the Rev. J. Sanders Reed, D.D., rector of Trinity, the mother parish of Watertown, as subdeacon. The preacher was the Rt. Rev. Ethelbert Talbot, D.D., LL.D., Bishop of Central Pennsylvania; who gave an eloquent and vigorous sermon from St. Luke ix. 32: "And when they were awake, they saw His glory," and who assisted in the administration of the sacrament. The Rev. Harold Edward Ford acted as master of ceremonies. In addition to the above mentioned clergy, there were present, vested, the Rev. A. J. Brockway, Rev. Wm. Cooke, Rev. G. H. Trickett, Rev. Thomas Duck, Rev. C. T. Raynor, Rev. I. M. Merlinjones, Rev. M. J. Hoffmann, Rev. H. W. Crydenwise, and Rev. J. O. Ward.

St. Paul's parish is the second oldest in the city of Watertown and was organized under the title of Grace Church, in 1868. Services were held at first in the county Court House until a little later an old schoolhouse was bought and remodelled. The

ST. PAUL'S CHURCH, WATERTOWN, N. Y.

Rev. John A. Staunton was the first rector and served the parish from its organization until 1874, when he was succeeded by the Rev. Wm. Parker. He was in turn succeeded by the Rev. George T. Le Boutillier in 1877. In 1880 the Rev. Albert Danker, Ph.D., came and remained until 1888. The next rector was the Rev. John T. Nichols, during whose rectorship the old church building was sold and a more desirable site purchased on which, in 1889, the church just consecrated was erected. Mr. Nichols resigned in 1891 and was succeeded by the Rev. Charles M. Carr, whose rectorship was brought to a close by his accidental death when on a hunting trip in the Adirondacks on October 20, 1892. In 1893 came the Rev. Wm. H. Brown, and in 1897 the Rev. Charles H. Mockridge, D.D. During Dr. Mockridge's rectorship the parish was reorganized and the name changed to St. Paul's. In 1901 Dr. Mockridge resigned and the present rector, the Rev. Edwin Warren Saphoré came from the rectorship of the Church of St. John the Divine, Syracuse, N. Y. Mr. Saphoré found his new parish in a rather discouraged and discouraging condition, owing principally to a $10,000-debt in part on the church building which had been oppressing the parish for several years and which had necessarily prevented the consecration of the church, but, setting to work energetically, he has accomplished the removal of the debt and has at the same time put new life into the parish activities. In addition to the payment of the debt, the interior of the church has just been redecorated and newly carpeted.

In 1904, Mr. Saphoré was elected Dean of the First District of the Diocese of Central New York, to which work as well as to his parish he has brought new life.

DIVORCE REFORM PROGRESS.

THE TWENTY-FIFTH annual meeting of the National League for the Protection of the Family, of which Bishop Lawrence is one of the vice-presidents, was held at the Diocesan House, Boston, January 26th. In the report of the corresponding secretary, Rev. Dr. Samuel W. Dike, it was set forth that one of the greatest needs of the League was an endowment which would make it possible to do much more effective work looking to the lessening of divorce. He noted that the condition of the Church in regard to the family was one of comparative neglect, and the same tendency to collective activity in place of domestic activity existed in the public school, the factory, the reformatory, and all kinds of social reform. Reference was made to the valuable assistance rendered by the Episcopal General Convention held in Boston in 1904. With reference to what had been lately accomplished, Dr. Dike said:

"Last year the League secured from President Roosevelt a recommendation, and from Congress an order directing the census bureau to bring the work down to date, and it is probable that it will be published at regular intervals. Ten states, and England, Germany, Australia, New Zealand, and Japan have established regular collections of divorce statistics with annual reports. Restrictions on remarriage of divorced persons have been made in fourteen states, in two ways—either divorces have been made inoperative until after three months in New York and after six months or a year elsewhere; or by prohibition of remarriage for one or two years.

"Thirty-three states have created commissions, each to coöperate with commissions from the others, in securing uniform laws on a variety of subjects, including marriage and divorce. A joint meeting of these commissions is to be held in Washington, February 19-26. There is also a movement on foot for international uniformity.

"In the churches, ministers have begun to see that the principle of comity and uniformity, as between churches, should hold also between churches and ministers. Steps were taken two or three years ago by the Episcopalians and Congregationalists, looking to an interchurch committee on marriage and divorce. Fourteen Protestant churches are now represented on this committee, which has held two important meetings during the year."

OPTIMISTIC VIEW OF "THE PUBLIC CONSCIENCE."

THE ANNUAL MEETING and dinner of the Episcopalian Club of Boston was held at the Hotel Brunswick on the evening of January 22nd, and there was a large attendance. John F. Wakefield, the retiring president, presided, and the special guest was President Carroll D. Wright of Clark College, Worcester, who took for the subject of his talk, "The Public Conscience." Throughout his remarks there was a delightful atmosphere of optimism. He said that society since Bible days always had been on the edge of ruin. Clergymen are apt to be pessimistic, he said, and gave as a definition of a pessimist, a man who, having to choose between two evils, takes them both. We are apt to think that we in this country are the worst people in the world; that corruption is everywhere; that all public officers graft; that there is nobody to trust. But we forget what occurs in other countries. The reason why so pronounced a howl goes up when we hear of these cases of graft, is because the public conscience has become sensitive. I believe reform in insurance is needed; salaries were too large—immorally so. But I don't find the McCurdys and McCalls were personally dishonest; on the other hand I find they were embarrassed by the laws of New York, which requires them to get a certain rate of interest on their surplus and drives them into all sorts of methods to do it.

Mr. Wright showed a chart of the statistics on the percentage of increase of crime in comparison with the increase in population and proved that if drunkenness, which was no crime in the earlier days, were left out of the statistics because of that fact, the rate of increase was not at all alarming.

SEMINARIANS RECEIVED AT THE WHITE HOUSE.

THE STUDENTS of the Virginia Theological Seminary, at Alexandria, Va., were received by President Roosevelt on January 17th, at the White House, says *The Churchman*.

"I have to work in a great many different parts of our country, and under a great many different conditions," he told them, "and in each community I find usually that normally it is the really hard-working clergyman who has a spiritual side and yet is not a prig. It is the spiritually-minded clergyman who is not prig who counts for most as a focus in the higher life, which if it is not represented in the several communities will not be represented in the nation. I feel that each man here should leave this seminary feeling that it behooves him to try to be such a focus, such a centre of the right kind of spiritual and social life, and he should do all that in him lies, with fervor, and also with sanity—I need not say to any older men here that the more fervor you have if you have no sanity the worse it is for you—to try to make things a little better in this great country of ours."

COLONIAL CHURCH RESTORED.

ST. GEORGE'S CHURCH, Schenectady, N. Y., in the diocese of Albany (Rev. B. W. R. Tayler, rector), was reopened for divine service on the first Sunday in January, after having been closed five months for repairs, restoration, and enrichment. St. George's Church is one of the most interesting survivals of pre-Revolutionary times, having been built in its original form in 1759. Since then it has undergone many changes, but the original lines of the building have always been carefully preserved. A historian writes:

"Notwithstanding the changes and improvements rendered necessary by the progress of time, it is the same old church still. Lacking, though, as it does, much of the proportion, finish, and elegant furnishings of an expensively built modern structure, it yet is rich in the time-worn gifts of affection, beautiful with the moss of age, and ivied all over with the holiest memories and associations." Sir William Johnson, a Major-General in the British army, who lived near by, was one of the founders and friends of the church in its earlier life. The "Sir William Johnson pew" is still preserved and is a point of interest to all who visit the church. A tablet on the walls commemorates "John Brown, a native of England, the friend and founder of this Parish." Interesting tablets grace the walls, including two to the memory of the father and the mother of the present Bishop of New York. The Rev. William Andrews was the first resident minister. When the Revolutionary war broke out, the Rev. John Doty, an ardent Loyalist, was in charge of the parish. He was arrested, but subsequently released, and lived in Canada. In 1798 the Rev. Robert Wetmore became rector. The church was then about one-half its present length and about one-third its present width. The pulpit, with a long flight of stairs, was against the east wall; the altar with railing around it was on the north side. About the year 1825 the services were kept up by Alonzo Potter, then a tutor in Union College, afterwards Bishop of Pennsylvania. Later, under the ministrations of the Rev. Albert Smedes, a suggestion was entertained to tear down the entire building, and erect a new church, but that was happily abandoned, and in 1838 two large transepts were added to the nave. But the old semi-Churchly chancel arrangements were discarded, and a huge three-decker installed—a pulpit large enough to hold several men, a desk of corresponding size, and an insignificant "Communion table" under the pulpit and desk. In 1882 a small apsidal chancel was built and the edifice was better adapted to the services of the Church.

ST. GEORGE'S CHURCH, SCHENECTADY, N. Y.

St. George's parish was the only pastoral cure held by the late Presiding Bishop, the Rt. Rev. John Williams, D.D., Bishop of Connecticut. It was here that the Rev. Dr. William Payne served with singular fidelity for nearly forty years, and it was in this parish that the late Rev. J. Philip B. Pendleton, D.D., was for twenty years its honored and beloved rector. St. George's has been noted for its long rectorships and its line of distinguished rectors.

The Rev. B. W. Rogers Tayler, then rector of the Church of the Good Shepherd, Cleveland, Ohio, was called to the rectorship and began his ministrations on the first Sunday of last May, scarce nine months ago. He immediately began the task of restoration, for the edifice was sadly out of repair and in danger of permanent destruction through collapse. Expert examination revealed structural weaknesses requiring immediate rectification. It was decided to close up the church and hold services in the parish hall. The church building was then thoroughly renovated, new foundations laid under the church, strong iron columns introduced, resting upon solid foundations of concrete and steel, and iron girders were used to replace the wooden ones which hardly upheld the weight of the roof. Two interesting columns which, years ago, had been removed from the transepts, were restored, adding to the strength and the symmetry of the building. The old-fashioned, square pews were retained. The sombre stencillings of blue and terra cotta which disfigured the walls have been removed and the whole interior finished in a most effective and striking ivory white. The only color decorations are the pale gold *fleur-de-lys* in the sanctuary and the gold designs on the organ pipes. A handsome rood screen and a most dignified reredos, both designed by Ralph Adams Cram, and finished by Irving & Casson in black walnut, have been added, giving space and depth to an otherwise contracted chancel and sanctuary. These striking additions follow closely the classical lines of the building, and their beauty lies chiefly in their simple dignity. The rood screen is in memory of the late rector of the parish, Dr. Pendleton, and is a gift from Mr. and Mrs. Cady Smith. The reredos is a gift from the Hon. N. V. V. Franchot of Albany and his brother, S. P. Franchot, and is in memory of their parents and a deceased sister. Other new memorials are a pair of handsome eucharistic candlesticks, given by Mr. Walter Wellman (a vestryman) and his wife, as a thank-offering; a brass altar desk from Mr. Charles Washburn, another vestryman, in memory of his mother; a silver alms basin in memory of the late Howland S. Barney, from his granddaughter, Mrs. Ray Donnan; a brass receiving alms basin from Mr. Hinsdill Parsons of Schenectady; and a lectern Bible from Mrs. Gerardus Smith. St. George's is now thoroughly equipped with the necessaries for a dignified and Churchly service.

REV. B. W. R. TAYLER.

A large vested choir rendered the music of the opening service, and a spacious choir room, a long desired necessity, has been built for its accommodation in the rear of the church. The evolution of St. George's has been strictly along Churchly lines and its congregation is exceedingly enthusiastic over the restored beauty of their historical parish church.

The singular and happy thing about all this restoration and embellishment is that not one dissenting voice has been raised againt any of the additions which have brought this church into line with the spirit of Churchly standards. Indeed there has been awakened a new life and a new interest. A rapidly growing Sunday School, large congregations, and a perfect harmony between pastor and flock give much promise for the future of the new-old St. George's.

In the brief account of the opening services after the restoration, THE LIVING CHURCH spoke of a "service of re-dedication." There was no "service of re-dedication," the church having been already consecrated, the opening service consisted merely of a celebration of the Holy Eucharist.

THE JOINT COMMISSION OF THE GENERAL CONVENTION ON SUNDAY SCHOOL INSTRUCTION.

THE JOINT COMMISSION appointed by General Convention on Sunday School In-

struction held its fifth meeting in the Richard Newton Memorial Building of the Church of the Holy Apostles, Philadelphia, on Tuesday, January 16th. Of the seven members belonging to the episcopal order all were present at the meeting, together with four of the presbyters and two of the laymen. Considerable progress was made in the works of the Commission; but it is obvious that no final results can be published until the Commission makes its report to the General Convention in 1907.

The principal business of the meeting was the hearing and consideration of the reports of the five committees on special aspects of the Sunday School Problem. Before this was taken up, however, the secretary, the Rev. Dr. Duhring, called attention to the fact that over one hundred answers to the questions sent out to the Sunday Schools of the Church some time ago had been received since the last meeting of the Commission. It is believed that this fact indicates a growing interest in the works of the Commission; an interest which is also attested by the number of letters which the secretary is constantly receiving. The Federation which has recently been formed by the representatives of the various institutes and commissions has also manifested its interest and desires to coöperate with the works of the Joint Commission. In view of all this, and of the great importance of getting as complete data and as many suggestions as possible, the Joint Commission would strongly urge that those who have not as yet replied to the questions the Commission sent out last spring should do so even at this late hour.

The report of the committee on Teachers and Teacher Training was presented by its secretary, the Rev. Dr. Bradner. This report was for the most part a careful analysis of the replies received from the various Sunday Schools of the Church so far as they touched upon the special department with which this committee is concerned. He had found that of all the schools reporting (altogether about 20 per cent. of the 6,000 schools of the Church), only about 4 per cent. are employing any system looking to the serious training of the teachers in a broad sense: anything, that is, in the way of systematic normal instruction, intended to develop trained teachers out of the raw material. About 40 per cent. of those reporting have Teachers' Meetings, in which the lesson is taught from week to week. About 20 per cent. more have social or business meetings at longer intervals. It is remarkable that just about 60 per cent. of the schools provide their teachers with reference books; presumably about the same 60 per cent. as have some kind of Teachers' Meetings. The average age of our teachers seems to be between 20 and 30 years; the younger teachers being found for the most part in the schools which have adopted the newer methods of subject-grading and normal training. This was the substance of the report made by Dr. Bradner. The committee was instructed to prepare and present for the consideration of the next meeting of the Commission some definite scheme for furthering the work of teacher training in the Church.

The report of the committee on Courses of Study was presented by its secretary, the Rev. Dr. Harrower. He pointed out the fact that the lessons of the Joint Diocesan Lesson Committee are used in a majority of our schools, but that the subject-graded systems, which have lately come into being, seem to be growing into favor. These systems are designed to meet the newer ideas of education, and the principal embodied in them has been so far approved by Sunday School workers as to have been accepted by the International Sunday School Conference held at Toronto last June. The broad movement toward a Subject-Graded Course takes various forms; but in the large number of courses which are being continually put forth, the same general outlines are easily distinguishable. This tendency to multiply courses seems to demand that the Joint Commission should put forth something in the nature of a curriculum. Dr. Harrower outlines such a course in his report; and the committee was instructed to prepare more fully one or more such courses and to submit them to the Commission for consideration at its next meeting.

The Rev. Dr. Duhring, Secretary of the Committee on Organization, Administration, and Equipment of Sunday Schools, presented its report. He stated that the answers to the questions sent out by the Commission showed that the greatest need for proper equipment was to be found west of the Mississippi river, whereas the greatest advance had been in the East. In the West there is also a lack of lay helpers, while in the South, laymen are very active in Sunday School work. The value of the presence of the rector and of his active interest in the Sunday School is strongly emphasized in all the communications received. There has been in late years a healthy trend toward the use of the Prayer Book and the Church Hymnal, and these alone, in the opening and closing service of the schools. Almost everywhere the importance of teaching missions is being recognized. And, speaking in general, we may say that the progress in the past fifteen years in this whole matter has been greater than that in the previous fifty.

The report of the committee on the Sunday School in relation to the Spiritual Life of the Child was presented by Bishop Brewster, the chairman. He emphasized five points: (1) That the Sunday School must not be regarded as a substitute for the Church. (2) That the Bible, the Prayer Book, and the Hymnal are the all important sources of spiritual training. (3) That the fact of Baptism, with its assurance of present membership in the Church, must always be made the basis of our teaching. (4) That the Sunday School is the continual Confirmation class of the parish. This fact should be emphasized in the organization of the school; so that the younger child will realize that he is being prepared for Confirmation, and the older, that he is being instructed in his duties as a confirmed member of the Church of God. (5) That while there is much to be done in developing the spiritual life of the child in connection with the home and the mission field, real progress in this department can be reported.

The committee on Larger Organization was not prepared to report, but, at the request of its chairman, Bishop Coleman, Mr. Gardiner, the secretary of the committee, presented his own ideas on the subject. He said that the organizations of Sunday School workers were many and continually increasing. The significance of this, he thought was, that there was a growing recognition of the value of the religious education of the child as opposed to "conversion" in later life. But this multiplicity of conflicting organizations seems to point, in his opinion, to the need of a strong policy in this whole matter on the part of the General Convention. He would recommend, therefore, as the best way for meeting the situation, the appointment of a permanent commission of nine members, who should receive salaries and travelling expenses. One of these would conduct a central office, and the others act as field secretaries. He would also recommend that this commission should prepare and present to the schools several alternate courses of study, designed to meet the different needs of the different schools. This commission could also coöperate with similar boards in other bodies.

In this outline of the work done by the Commission in its fifth meeting it will be seen that the movement is in the direction of a careful gathering and sifting of information as to existing Sunday School work, both within and without our own communion, with the intention of presenting to the Church as the result of the labor of the Commission some definite suggestions as to how our Sunday School effort can best be organized and made more efficient in all departments.

The next meeting of the Commission will be held in New York on October 4, 1906.

TWO NOTABLE EVENTS IN INDIANA.

THE PAST WEEK has been a notable one in the diocese of Indianapolis. On Sunday, January 21st, the Bishop officiating at Grace Church, Muncie, had the happiness of announcing to the congregation that by the munificent gift of Mr. Geo. F. McCulloch, the vestry would be enabled to begin at once the erection of a handsome church, together with a rectory and parish house. The newspapers have stated that the new church will cost $20,000; but it is an open secret that the work contemplated will probably triple that amount. The buildings will stand on the fine central lot purchased and occupied a few years ago during the rectorate of the Rev. F. O. Grannis. They will be a memorial to Mrs. Caroline Foulke McCulloch and Mrs. Cora Patterson McCulloch, the mother and wife of the donor, two faithful Churchwomen who, after years of useful and loving work for the parish and city, died within a few months of each other in 1904. The gift was a complete surprise to the vestry and congregation, and the announcement was received with emotions of gratitude. The enthusiasm created guarantees the maintenance of the new equipment and the extension of the benefits and blessings of the Church beyond the select few who have been enjoying the pretty little building which has served the parish in the past. Mr. McCulloch is a member of the vestry and has always been a generous supporter of the work. Muncie is a flourishing city which has grown to a population of about 30,000 in the past fourteen years, and the need of enlarged facilities for the Church's work has long been felt.

CONFERENCE OF BISHOPS.

The other event of the week was the Conference of the Bishops of the Fifth Missionary Department, held in Indianapolis from Monday to Wednesday night. Those attending were the Bishops of Ohio, Southern Ohio, Marquette, Chicago, Springfield, Quincy, Fond du Lac, Michigan City, and Indianapolis, the Bishops Coadjutor of Fond du Lac and Springfield and elect of Western Michigan. Each morning began with an early celebration in the chapel of St. Paul's Church, the Bishop of Indianapolis celebrating and the Bishop Coadjutor of Springfield giving a meditation. The meetings of the conference were held in the Moorish parlor of the beautiful Claypool Hotel, and were private. The Bishop of Ohio was elected chairman and the Bishop of Chicago, secretary. The work done at the meetings is described in the following interview given by Bishop Francis:

"The conference was tentative in its character, designed to prepare the way for more definite action at a future meeting. Grave questions affecting the work of the Church in the Middle West were under consideration in order to ascertain the views of the various Bishops as to their relative importance and the best mode of dealing with them. In this way attention was given to existing conditions of indifference, irreligion, irreverence; to the creation of agencies for carrying the influence of the Church into neglected regions and to the perfecting of such agencies as now exist, to the end of exerting a more potent influence upon the works and religious life of such communities as lie within our borders. This conference has been productive of the fullest and most free discussions and has brought results most gratifying to all the Bishops present. Many valuable sugges-

tions were made, notably in connection with the more effectual pastoral care of the clergy and the value of inter-diocesan conferences.

"As stated above, but little definite action was taken on the important questions presented to the conference. It was felt by all that hasty action would be ill-advised, but a committee was appointed to arrange for a similar conference in the autumn and for the further and fuller presentation at that time of the three most important subjects that had been discussed in this primary meeting. This committee later organized with the Bishop of Indianapolis as chairman and the Bishop Coadjutor of Springfield as secretary, the Bishop of Marquette being the other member, and took the preliminary steps necessary to carry out the will of the Conference.

"It was felt by all the Bishops that the conference had been productive of much good, not the least benefit being the closer and more intimate fellowship which was engendered."

On Monday evening an informal reception was tendered the visiting Bishops in the hotel parlors. On Tuesday evening a banquet was given in the same hotel by the Churchmen's League of the diocese of Indianapolis, at which Louis Howland, Litt.D., president of the League, presided. After an address of welcome by Bishop Francis, speeches were made by Bishop Coadjutor-elect Dr. McCormick of Grand Rapids, on the topic "Looking Forward"; by Bishop Vincent on "Looking Backward"; by Bishop White on "The Church in Indiana"; by Bishop Grafton on "Anything He Pleased"; by Bishop Anderson on "The Value of the Church Club to the Diocese"; and by Bishop Seymour on "The Province as the Unit of the Church." The toastmaster's introductions were in Dr. Howland's best vein, and all the speeches were admirable. Besides the Bishops, the city clergy and one clergyman from outside the city (the Rev. H. H. Hadley of Richmond), there were about seventy laymen at the tables, mostly members of the city parishes. It was the most notable and delightful banquet ever given under Church auspices in Indianapolis.

Wednesday night a Church mass meeting was held in the fine new Caleb Mills Hall of the Shortridge High School. The combined choirs of the city churches with about 150 singers headed the procession of Bishops and other clergy, all in vestments. The exercises consisted of a short service of creed and prayers, with a number of hymns. Bishop Francis said the prayers, made an introductory address on the purpose of the meeting, and presented the appointed speakers. Bishop Seymour made the first address, on the subject, "What the Episcopal Church stands for in its Doctrine"; Bishop Leonard spoke on "What the Church stands for in its Worship," and Bishop Weller spoke last, on "What the Church stands for in its Work." An audience of about a thousand people, some of whom came from towns fifty or sixty miles distant to attend, listened to the Bishops.

The general interest of the community in the conference was most marked and gratifying. The secular press gave it much attention, two of the large dailies devoting editorials to it. The Indianapolis *Star*, in its editorial, said: "An event of unusual interest in the religious history of Indianapolis will be the gathering of Bishops of the Episcopal Church this week. . . . The growth of the Episcopal Church has not been commensurate with that of other Christian bodies in Indiana for reasons that are allied to the general social history of the State. The Scotch-Irish pioneer, who was so vigorous a factor in the settlement of the Ohio Valley, was a dissenter from the mother Church of England and had little patience with episcopacy of any sort. . . . Moreover, the Episcopal Church in America did not do much to seek him in the Hoosier wilderness, so that many early comers who had been reared in Anglican faith and practice threw in their fortunes with Presbyterians and Methodists. . . . The Episcopal Church stands, however, for certain well-defined and long-established doctrines, and its ritual is a great and enduring monument. The solidity of its belief, and the charm, beauty, and order of its services are bound to appeal always to an increasing number of people."

The Indianapolis *News* in its editorial said: "The meeting in Indianapolis of practically all the Episcopal Bishops of that great section of the country known as the Middle West is an event of more than ordinary importance. . . . While it is true that the subjects discussed will be of more interest to Episcopalians than to other people, they nevertheless bear directly on the important problem of bringing Christianity into more vital contact with the life of our time. Church extension is the principal theme for consideration, and the extension of the power and influence of any Church that stands for the old faith is a matter in which all should be interested. . . . We now content ourselves with welcoming to Indianapolis the distinguished leaders of the Episcopal Church. The Church which they represent is not strong in Indianapolis or Indiana, but, nevertheless, it exerts an influence on the religious life and thought of our people which is felt by many who belong to other communions. And, as we have said, there is a large opportunity for growth without in any way weakening other churches. All Christians will, we feel sure, rejoice in the many signs of an awakened zeal and a greater missionary activity on the part of a Church which has done so much for this country of ours, and which stands so steadfastly for the great American doctrine of a free church in a free state."

LARGE ENDOWMENT FOR ST. PAUL'S, BUFFALO.

ANOTHER of the old "down-town" churches of the country is now in the way of being "anchored and set free." At a meeting of the vestry of St. Paul's Church, Buffalo, held January 24th, Mr. Edmund Hayes of this city offered a gift of $50,000 toward the endowment of the parish, provided an equal sum is raised for the same purpose by the parish; and Mr. Hayes offers a further sum of $50,000 for this purpose on condition that the parish provides a further sum of $25,000, so that with the sum of $25,000 already in hand, the total endowment fund would be $200,000. At the meeting of the vestry, $25,000 was at once subscribed. This members not being present. Every confidence is expressed that the parish will rise equal to the conditions imposed, and thus fresh impetus will be given not only to the efforts of this noble parish but to the work of the Church in the entire city. When St. Paul's was so greatly damaged by fire in 1888, it was repaired at an expense of $60,000 beyond what the insurance companies paid, and at that time the spirit was plainly evident that it should remain a downtown parish in the very centre of the city's business. In 1895 the rectory on Johnson's Park was purchased and in the next year a parish house was built at a cost of $27,000, across the street on the site of the old rectory so long occupied by the late Rev. Dr. Shelton, for fifty years rector of the parish. In 1901 a mortgage and floating indebtedness of $28,000 was paid, and, as has been intimated above, an endowment fund of $25,000 has been accumulating. From all which it will be seen that the parish retains in her that vigorous life which under the promising conditions of a full endowment, and under the present conservative and wise administration of its devoted rector and vestry, will make it a power for incalculable good for city and diocese.

ST. PAUL'S CHURCH, BUFFALO, N. Y.

INDIAN WORK IN SOUTH DAKOTA.

THE MISSION Boarding Schools of the Church, which are an important part of the work among the Indians of South Dakota, have always awakened warm interest in the Church. They are supported largely by annual scholarships maintained by Sunday Schools and other friends of Missions. It may be of interest to such benefactors to know that Bishop Hare has lately written his annual letter about them, in which is included a letter from the Assistant Bishop, who has lately visited the Cheyenne River and Standing Rock missions, including St. Elizabeth's School. This letter may be had by application at the Church Missions House. The Indian work progresses, on the whole very favorably, notwithstanding the somewhat prolonged illness of the Rev. John Robinson and the absence on leave for a number of months of the Rev. W. J. Cleveland. As both these missionaries have been on duty in the Indian country for over thirty-three years, they would seem to have earned the right to a respite purely for purposes of rest, without being sick.

The absence of the Rev. Mr. Cleveland reduces very materially the working force in the Pine Ridge mission, where we have sixteen congregations, and necessarily leaves some stations either without services or with only desultory services. The following letter, just received, gives the Indians' view of the situation. It is pathetic and telling, if not conclusive. The answer of Bishop Hare presents another view of the situation. Perhaps the two together may suggest useful thoughts to Church people outside the Indian country who are deprived of her services:

"PINE RIDGE AGENCY, So. Dakota,
January 12, 1906.

"RT. REV. W. H. HARE,
'Sioux Falls, S. D.,

"Our Dear Friend:

"We want to write to you to-day. On White Clay there are two mission stations which will be vacant for the next six months, namely, St. Peter's and St. Jude's. It is on account of this we are writing to you.

"This is just like planting a garden and not taking care of it for six months. What would be the result? If it is taken care of, it will grow well. We do not like to go backwards instead of forward.

"The people on this creek do not know any better in the past, but through this work we were brought up, to a certain extent, to the light, and we do not like to go backwards, as we are not yet quite capable of taking care of ourselves in this matter.

"We did not hear the bell at St. Peter's on Sundays, to call us together for worship, and our hearts are sad, so we are writing

this to you that you may put a helper there.

"With true hearts we shake your hands. We are

"Your friends,
"P. PETER STAND,
"CLAYTON BLACK EAGLE,
"FRANK W. BEAR."

(THE BISHOP'S RESPONSE.)

"To my dear friends, Peter Stand, Clayton Black Eagle, Frank W. Bear:

"I have received, through the Rev. Percy Phillips, the letter which you wrote me about the vacancies at St. Peter's and St. Jude's, and I am very glad to hear that your hearts were sad when you missed the ringing of the bell when Sunday came and that you do not like to go backward instead of forward, and that each vacant mission station seems to you now like a garden which is not taken care of.

"I will do all I can to remedy this evil; but, do you know, you can do more than I can? For that garden of which you write is a big garden in which each member of the Church has a small plot to take care of. If each member takes care of his own small garden, then, when Mr. Cleveland comes back, he will not find the big garden in such bad condition, after all, and all the while the Master of the garden, looking down on you from heaven, will be saying, 'Well done! Well done!'

"Your faithful friend,
"WILLIAM H. HARE, *Bishop.*"

CONSECRATION OF DR. McCORMICK.

THE PRESIDING BISHOP has taken order for the ordination and consecration of the Rev. John Newton McCormick, D.D., Bishop Coadjutor-elect of the diocese of Western Michigan, as follows:

Place—St. Mark's Church, Grand Rapids, Mich.

Time—Wednesday, February 14, 1906.

Consecrators—The Presiding Bishop, the Bishop of Western Michigan, the Bishop of Cuba.

Presenters—The Bishop of Georgia, the Bishop of Kentucky.

Preacher—The Bishop of Chicago.

Attending Presbyters—Rev. R. H. Peters, Rev. Wm. Lucas.

DEATH OF REV. JOSEPH A. BROWN.

THE REV. JOSEPH A. BROWN, a colored priest, in charge of Trinity Chapel, Natchez, Miss., died on January 7th. He was graduated at Lincoln University, Lincoln, Pa., with the degrees of B.A. and M.A. in 1888 and in 1889 respectively, and at the Philadelphia Divinity School in the latter year. A year later he was ordained deacon and two years thereafter priest by the Bishop of Pennsylvania. His work has been successively at Jacksonville, Fla., Cleveland, Ohio, and Jackson, Tenn., in each of which places he has been in charge of colored congregations, and was afterward professor at Hoffman Hall, Nashville, then instructor at King Hall, Washington, and afterward missionary among his own people in St. Joseph, Mo., and since 1904 at Trinity Chapel, Natchez.

BURIAL OF REV. LEWIS RIETZ.

THE BURIAL of the Rev. Lewis Rietz was conducted at St. Peter's Church, Duluth, Minn., on Jan. 19th, in two languages, Bishop Morrison and the Rev. Dr. Ryan reading it in English, and the Rev. Messrs. Forsberg and Alfvegren in Swedish. There was music in the latter language, under the direction of the Rev. P. A. Almquist of St. Paul. The Rev. H. S. Webster served as master of ceremonies.

THE LATE REV. JOHN HARGATE.

THE REV. JOHN HARGATE, deacon in the diocese of New Hampshire, and master at St. Paul's School, Concord, died of Bright's disease at the school, on Saturday, January 13th, in the 69th year of his age.

Born in Manchester, England, one of a large family, he came with his parents to Manchester, N. H. He entered St. Paul's School during the first year of its existence, in 1856. He became so attached to Dr. Coit and the work of the school that, after graduating with the highest honor, he continued to make the school his home, and he has ever since served as a most efficient master.

A thorough disciplinarian, warm-hearted, and full of humor, through all these fifty years he has been associated with all that has gone to make St. Paul's School. His talents and instincts, however, lay in the direction of business: fearless and earnest to a fault, he was ever a wise counsellor, as well as a safe manager of much of the business of the school.

Though Mr. Hargate was always watchful for the interest of every boy in his care, we old boys shall ever love to recall his inimitable wit and ready personifications. Wherever he was, if more serious work permitted, he became the centre of fun. This would crop out even in the painful hours of his illness.

Mr. Hargate kept track of his work till within three weeks of the "end." The last Sunday of the term he was hoping to go to the chapel service, but in the morning, when it came to him that it was the "last Sunday," and that one of his old pupils, now for nearly thirty years an associate master, was to preach for the last time before leaving the school for good, he lost his nerve and, for the first time, broke down in his weakness and shortly after took to his bed. There were several periods of rallying; but from that on, he gradually and peacefully lost consciousness of pain, and went to his "eternal rest" as quietly as a sleeping child.

THE FIRST HALE MEMORIAL SERMON.

THE FIRST annual sermon on the Bishop Hale Foundation was delivered on St. Paul's day, in St. Andrew's Church, Chicago, before the faculty and students of the Western Theological Seminary and a representative congregation of Chicago Churchmen. The preacher was the Rev. Arthur W. Little, D.D., L.H.D., the text being Heb. xii. 22-25, the subject, "The Maintenance and the Propagation of *the Church Idea* the Peculiar Work of the American Church in the Twentieth Century." The sermon was what would be expected from the author of *Reasons for Being a Churchman*—a clear, philosophical, and eloquent defense of the Church Idea, such as is seldom given in a single sermon. The Bishop of Chicago said of it:

"Dr. Little has placed the whole Church under great obligations. The sermon was true—every word of it—clear, logical, strong, and kindly. If Bishop Hale had not provided for its publication and circulation, I should print and circulate it at my own expense. I wish everyone would read it."

The terms of Bishop Hale's will provide that a copy "shall be sent each Bishop in the Anglican communion, to the Patriarchs and other chief Hierarchs of the Orthodox Eastern Churches, and to the chief public libraries throughout the world." Copies will also be put on sale and the profits "given to the Domestic and Foreign Missionary Society." It is hoped that a considerable sum may thus be realized for the cause of Missions.

A GREAT DAY IN PITTSBURGH.

SAINT PAUL'S DAY in Pittsburgh is always an anniversary of great significance, the date of the consecration of Bishop Kerfoot, of the consecration of Trinity Church, and of the consecration of the present Bishop. But this year it was made even more memorable by the dedication of a magnificent parish house for Trinity Church, and the presence for this great event of the Rt. Rev. Bishop Scarborough, former rector of Trinity thirty-one years ago. The day began with the usual commemoration of the consecration of Bishop Whitehead. A goodly number of the clergy and lay people assembled in Trinity Church for a celebration of the Holy Communion, and the Bishop of New Jersey made the address of congratulation, exhortation, and counsel.

In the afternoon, in the presence of a large assembly, the beautiful chapel of the parish house was opened with a service of benediction, by the Bishop of the diocese, when again the Bishop of New Jersey made an address. After the service in the chapel, the choir preceded the clergy, and the congregation followed, while prayers were said in the various rooms of the house, for the Sunday School, the guilds of many kinds, the Brotherhood of St. Andrew, the young men of the parish, and parish workers. Returning to the chapel, the service closed with a commemoration of the first Bishop of the diocese, the former rectors of the parish who have departed, and the many distinguished and beloved parishioners who have been called to Paradise.

In the evening, a very large reception was held, and greetings were received from members of other religious bodies, and congratulatory speeches were made by Bishop Whitehead, Bishop Scarborough, the Rev. Dr. Ward of St. Peter's Church, representing the other city churches, Hon. Joseph Buffington, in behalf of Kingsley House, Mr. W. A. Cornelius, President of the Pittsburgh Assembly of the Brotherhood of St. Andrew, the Rev. Robert Patton of Wilkinsburg, and the rector of the parish, the Rev. Dr. Arundel. The parish is certainly to be congratulated on this splendid achievement, which makes Trinity most thoroughly equipped for its work as a downtown church.

DEATH OF REV. DR. SMEDES.

THE DEATH of the Rev. John E. C. Smedes, D.D., occurred at his home in Washington, D. C., on January 19th. Dr. Smedes had retired from active work and was living quietly in that city after a long service in the active work of the ministry. He was a graduate of Columbia and of the General Theological Seminary, and was ordained deacon in 1854 by Bishop Wainwright of New York, and priest two years later by Bishop Kemper. His first work was as rector of St. Paul's Church, Beloit, Wis., 1854-58. His successive charges after that were at Annandale, N. Y., Clinton, La.; Trinity Female Seminary, Pass Christian, Miss.; rector of St. George's Church, Tallahassee, Fla.; principal of St. Augustine's Normal School and rector of St. Augustine's Church, Raleigh, N. C.; then rector successively of St. James', Wilmington, N. C.; Paris, Ill.; Mechanicsburg, Pa.; and finally, from 1894 till 1900, of Silver Spring parish, Montgomery county, Md., in the diocese of Washington. He was 73 years of age at the time of his death.

MEMPHIS RECTOR-ELECT.

THE RECTOR-ELECT of St. Luke's Church, Memphis, is the Rev. Hubert W. Wells, at present rector of St. Luke's Church, Jackson, Tenn. Mr. Wells was graduated at Yale with the degree of B.A. in 1889, and was ordained in 1892 both to the diaconate and to the priesthood by the Bishop of New York. After spending three years as curate at Grace Church, New York City, he was rector of Christ Church, Waltham, Mass., then of St. Andrew's, Wilmington, Del., and for the

past year has been in his present cure at Jackson. In his new parish in Memphis, Mr. Wells will succeed the Rev. F. Du M. Devall,

REV. H. W. WELLS.

who has lately entered upon the rectorship of St. Andrew's Church, Chicago.

THE ARMENIAN CHRISTMAS.

FRIDAY, January 19th, was observed as Christmas day by the Armenians, it being the 6th of January according to the Julian Kalendar. The Armenian Church has observed the commemoration of our Lord's Nativity on that date from very early times. The visit of the Magi and the Baptism of Christ are commemorated at the same time.

St. Stephen's Church was kindly placed at the disposal of the Boston Armenians, and Mass was celebrated by the Rev. Theodore Isaac with the beautiful and impressive ritual for which the Armenian Church is noted.

ALBANY.

WM. CROSWELL DOANE, D.D., LL.D., Bishop.
RICHARD H. NELSON, D.D., Bp. Coadj.

Albany Archdeaconry—Notes.

LEADING FEATURES of the sessions of the Archdeaconry of Albany, held last week in St. Peter's Church, included missionary addresses at the opening evensong and a sermon by the Bishop at the Holy Eucharist next day. Business transacted included the return to the former practice of having three meetings a year instead of two; action on the appeal of the Bishop Coadjutor to advance the Brotherhood of St. Andrew's work in the diocese, especially in its missionary character; and action in regard to the missionary thank-offering. There was an essay in the afternoon by the Rev. Robert Scott on "Impressions of the Religious Character of the City of Rome," which was read by another in Mr. Scott's absence and was afterwards discussed.

ST. JOHN'S CHURCH, Cohoes (the Rev. F. S. Sill, D.D., rector), will celebrate its 75th anniversary on May 2nd.

PLANS are making for holding a large missionary meeting in the Cathedral the latter part of February, the speakers being Bishop Courtney, George W. Pepper, and the Rev. Mr. Hulse.

A COMMITTEE has been appointed by the Archdeaconries and the Albany Clericus to arrange for a Summer School of Theology to be held in the Cathedral the latter part of June. It is expected that among the preachers will be the Bishop of Vermont, Professor Allen and Professor Nash of Cambridge, and others.

CENTRAL NEW YORK.

CHAS. T. OLMSTED, D.D., Bishop.

Syracuse Mission.

THE REV. WILLIAM WILKINSON of Minneapolis, who for seven weeks last year conducted a successful mission on Wall St., New York, has consented to hold an eight-day mission in All Saints' Church, Syracuse, February 11th to 18th inclusive. He will also make addresses at St. Thomas' mission, Elmwood, The Shelter, The Franklin Automobile works (as well as at other factories), and at St. John's School, Manlius. Permission has also been given by the Commissioner of Public Safety for street preaching. Plans have been made by most of the other city churches for simultaneous or nearly simultaneous missions.

CENTRAL PENNSYLVANIA.

ETHELBERT TALBOT, D.D., LL.D., Bishop.

Two Archdeaconry Meetings.

ARCHDEACONRY MEETINGS were held during the latter part of January, for Scranton at St. Mark's, Dunmore, and for Reading at St. Luke's, Lebanon. At the former there was an exegesis by the Rev. E. J. Perot and a sermon by the Rev. W. F. Shero. At the latter there was a devotional hour conducted by the Rev. Fr. Sill, O.H.C. Both gatherings passed resolutions urging the attendance of laymen at such convocations.

CHICAGO.

CHAS. P. ANDERSON, D.D., Bishop.

Personal Visitation for St. James' Church—Northern Deanery—City Notes.

THE WORK inaugurated by Dr. Stone last October for the personal visitation of 4,000 men whose names and addresses had been secured, living within reach of St. James' Church and not attending any place of worship, is progressing with much success. Nearly 5,000 letters have been addressed and delivered to men; and every Sunday brings in to St. James' Church for the first time from twenty to thirty men who, by their own account, have been influenced by this work. Hundreds of visits have been made by the committee in charge of the work; and while other reasons for non-church-going are advanced, the experience of the visitors shows that the chief reason why men do not go to church is, that they have dropped out of going, or have not taken it up, not from any objection to the Church, or from a failure to recognize the benefit which comes from church attendance, but simply because of having so many other things on hand. It is the old story of indifference, indulged in against occasional compunction of conscience. In no instance has a visitor been treated rudely; nor has anyone complained that the Church does not want the people.

The senior chapter of the Brotherhood of St. Andrew in St. James' parish is providing a series of interesting addresses to men on Tuesday nights at the parish house. The attendance has been remarkably large. Mr. Bicknell, superintendent of the Chicago Relief and Aid Society, spoke of the work of that organization, on January 9th. Dr. Stone, on the 16th, gave an outline of Primitive Conceptions of God; and Mrs. Joseph T. Bowen, on the 23d, in her own clear and straightforward way, told the story and presented the claims of the Chicago Juvenile Court. Several of the men are prepared to become probation officers under that court, and thus do something towards caring for the waifs and strays that come within its jurisdiction. Tuesday, the 30th, Mr. Alexander Finn, the British Consul in Chicago, gave an account of his journey through Persia. The Junior Chapter, under the direction of the Rev. Henry A. Dexter, having reached a membership of over sixty, has been divided into two sections, meeting on different evenings.

A MEETING of the Northern Deanery was held at the Church of the Redeemer, Elgin, on Tuesday evening, January 23d, when an address on Missions was delivered by the Rev. E. Weary of Sterling. On Wednesday an address was given by the Rev. F. C. Sherman of Aurora on Woman's Work. At the chapter meeting in the afternoon, reports were made of missionary work and the Rev. A. B. Whitcombe of Wilmette spoke on "The Missionary Needs of the Country Districts of the Diocese." A banquet was given at the hotel at 5:30 o'clock by St. Martha's Guild to the visiting priests and the vestry of the parish. Dean Fleetwood was toastmaster and addresses were made by Judge Sherwood on the "Ideal Rector," by the Rev. W. H. Bliss on the Ideal Vestry"; and by the Rev. A. B. Whitcombe and Rev. F. C. Sherman on General Activity in the Parish. Missionary addresses by several priests were made at the evening service.

THE NOON-DAY Lenten services downtown in Chicago will this year be made of greater importance. The hall where these services have been held in past years is inconvenient and inadequate. This Lent the committee in charge has arranged for the Grand Opera House, and will secure the services of well-known preachers.

THE TWO-WEEKS' mission at the Church of the Ascension was begun by Fathers Huntington and Parrish on Wednesday evening, January 24th, with a good attendance. The mission has been well advertised, the services arranged for convenient hours, and great results will undoubtedly follow.

AT CHRIST CHURCH, Woodlawn, Chicago (Rev. C. H. Young, rector), a series of lectures on sociological subjects is being given under the auspices of the Chicago Bureau of Charities. On January 18th the topic was "Probation Officers" in connection with the Juvenile Court. The authorities of the Juvenile Court have asked the men's clubs of several of the city parishes for volunteers to act as probation officers, who will agree to have oversight over one or more boys on probation or parole. Several men have already sent in their names and will assume their duties.

CONNECTICUT.

C. B. BREWSTER, D.D., Bishop.

Quiet Day for Clergy—Notes.

THE BISHOP has invited the clergy of the diocese to attend a Quiet Day, to be conducted by the Bishop of Vermont, at Christ Church, New Haven, on Thursday, February 22nd. The committee appointed by the Bishop consists of the Rev. Messrs. Charles O. Scoville, James de W. Perry, Jr., and the Rev. G. Brinley Morgan, D.D., rector of Christ Church.

A SUNDAY SCHOOL missionary service was held at Trinity Church, New Haven, on the afternoon of the Second Sunday after the Epiphany. Fourteen of the clergy were in attendance. The Sunday Schools of the city were well represented, in all, probably, one thousand persons being present. A stirring address was delivered by Archdeacon Hughson.

THE WINTER meeting of the Archdeaconry of Litchfield, was held January 9th and 10th at Trinity Church, Torrington (the Rev. J. Chauncey Linsley, rector). The sermon was preached by the Rev. Lucius M. Hardy, Archdeacon of New London. Missionary reports from the several parishes showed an encouraging condition in every part of the Archdeaconry.

THE REV. FLAVEL S. LUTHER, Ph.D., president of Trinity College, has returned to his home, fully recovered from his late severe illness.

ON THE First Sunday after the Epiphany, the Bishop consecrated All Saints', Ivoryton. The chapel was opened for services on a week-day in Advent. The consecration sermon was preached by the Rev. William P. Ladd, professor in the Berkeley Divinity School.

The Rev. William C. Knowles of Ponsett participated in the service. All Saints' mission is under the charge of the Archdeacon of Middlesex, the Rev. O. H. Raftery of Portland, and is served by a lay reader from the Berkeley Divinity School.

FOND DU LAC.

CHAS. C. GRAFTON, D.D., Bishop.
R. H. WELLER, JR., D.D., Bp. Coadj.

Priest Enters Benedictine Community.

THE REV. A. PARKER CURTIS resigned St. Peter's parish, Ripon, January 1st, preparatory to his entering the Benedictine Community at Painsthorpe, York, England. In accepting his resignation, the vestry stated in a formal letter:

"All its members are deeply sensible of the many spiritual and temporal blessings which have accrued to the parish during your rectorate, and had hoped that your ministrations might have been preserved to it for many years to come. Fully conscious, however, of the pure and lofty motives which have guided you in this resolve, they have felt reluctantly compelled to accept your resignation, praying God that His blessing may accompany you into the higher work upon which you are about to enter."

The Rev. A. C. Chapman has been elected rector to succeed Fr. Curtis, and the work of the parish will go on without interruption.

GEORGIA.

C. K. NELSON, D.D., Bishop.

Savannah Notes—Two Missions.

ON SUNDAY, January 14th, the Sunday Schools of Savannah held a united missionary service in Christ Church. This was the first such service in Savannah in over twenty years. The body of the church was filled with scholars and teachers of the various schools. In the chancel were the Rev. Messrs. Brown and Short of Christ Church, Strong of St. John's Church, and Ottmann of St. Paul's. The service was that set forth by the General Board of Missions. The speaker was the Rev. G. A. Ottmann. It is hoped that this is but the first of many like services, for this service has aroused much enthusiasm.

THE RECTORS of Christ, St. John's, and St. Paul's Churches, Savannah, are arranging for an active Lent. Union services of the three parishes will be held on the Wednesday nights during Lent. Several clergymen from outside points will preach at these services, among them the Rev. Messrs. Way and Kershaw of Charleston, S. C., Stryker of Jacksonville, Fla., Rede of Brunswick, Ga., and Walker of Macon, Ga. Daily noon-day services will be held during Lent in the Sunday School room of old Christ Church, the services being conducted by the clergymen of Savannah.

THE REV. W. J. MOODY, diocesan evangelist, completed eight days' mission in St. Paul's, Church, Newnan, on Sunday, January 21st. There is only a little handful of Church people in this town, and for some time they have only had occasional services, but the mission services were well attended, many not members of the Church manifesting interest, and as one result of the increased interest the pledge for support was largely increased and the Bishop requested to provide for regular services. This the Bishop trusts to do shortly by placing a parish in charge of Newnan and the adjoining towns on the West Point Railroad.

The diocesan evangelist, with the assistance of the Rev. J. J. P. Perry, will hold an eight days' mission in St. Mark's Church, Dalton, February 4-11.

KANSAS.

F. R. MILLSPAUGH, D.D., Bishop.

Cathedral Club.

THE FIRST semi-annual banquet of the Cathedral Club was held on feast of Conversion of St. Paul (January 25th) in the National Hotel at Topeka. A banquet of nine courses was served. Addresses were delivered by Bishop Millspaugh, Dean Kaye, Mr. F. O. Osborne of St. Paul, Minn., and Mr. C. K. Holliday. The officers elected were: D. W. Nellis, President; E. W. Thompson, Vice-President; R. Peterson, Treasurer; C. P. Bolmar, Secretary.

KANSAS CITY.

E. R. ATWILL, D.D., Bishop.

Progress at St Mark's.

A BEAUTIFUL Italian marble font has been placed in St. Mark's Church, Kansas City (Rev. D. G. Mackinnon, rector), by the children of the Sunday School. At this church the membership has increased so rapidly that larger quarters are necessary, and a new parish house will be built on the east side of the church. The building will be frame and will cost between $2,500 and $3,000. It will contain a large Sunday School room and one or two small rooms to be used by the rector, the choir and societies of the church. Three years ago the church had forty communicants and now it has 267. If the membership increases as it has done in the past, it is the intention of the church to build a new structure next year.

LARAMIE.

A. R. GRAVES, D.D., LL.D., Miss. Bp.

Missionary Notes.

THE WORK in Snake River Valley, 70 miles from the railway and accessible only by stage, presents what can be done by a layman who feels his individual responsibility. The work there was begun by Mr. J. C. Kane, a faithful Irish Churchman. Later, the Rev. William Toole was placed in charge. The result is a commodious church building of frame, and a log rectory at Dixon. At Baggs, nine miles away, in a community of 300 people, a neat brick church, costing $2,500, has been erected. The Baggs people were in a mood to receive a Christmas message with gladness, since their church home was freed from all indebtedness. What a sacrifice and labor this has meant to the faithful few!

At Callaway, the missionary, the Rev. H. H. Tyrer, has recently obtained a stereopticon and a large number of slides illustrative of Church History. The series of lectures has been delivered with marked success at Callaway and Oconto, small farming communities. At Oconto the services were followed by 20 baptisms, including five adults, and five were confirmed. Seven were also confirmed at Callaway. These 21 baptisms and 12 confirmations have brought within the influence of the Church, 11 families that have never previously had any Church antecedents.

Mr. Mitchell, a convert from the Dutch Reformed body, and a candidate for orders, has been assigned to Sidney and points adjacent, and enters upon his work in February. Bishop Graves will remain in Florida until April 1st. He is fast regaining his health.

LEXINGTON.

LEWIS W. BURTON, D.D., Bishop.

A Double Anniversary.

THE DIOCESE is this week celebrating the double occasion of the tenth anniversary of the founding of the diocese and of the consecration of the Bishop. The anniversary day was last Tuesday, when the Bishop was to celebrate early. There was to be a late morning service with sermon by the Bishop of Michigan City, an afternoon service with review of the decade by the historiographer, Rev. Frederick Alexander MacMillen, rector of Trinity Church, Covington, and an address by the Bishop of the diocese, and in the evening a banquet with the Bishop of Ohio presiding. An eve service on the night preceding was addressed by the Bishop of West Virginia.

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LONG ISLAND.

FREDERICK BURGESS, D.D., Bishop.

Work of Christ Church—Church Extension in Brooklyn—Richmond Hill.

THE BISHOP sailed two weeks ago for a vacation of about seven weeks, to be spent in Spain. He expects to return before Ash Wednesday.

CHRIST CHURCH, Clinton Ave., Brooklyn, is located in the heart of a residence section, which, in the opinion of the Rev. Arthur B. Kinsolving, rector, expressed in his preface to the year book of the parish, just published, threatens no change of population that will tend to limit the scope of the religious and institutional work of the parish. The Rev. Mr. Kinsolving says: "When I think of the vast increase of educational, and, I trust, spiritual efficiency in this section of the city through the enlargement of our facilities and increase of our workers, I tremble before the responsibility which you share with me of making these ministries perpetual. It is by our opportunities that we are to be judged, and here surely is a double opportunity."

The activities of Christ Church and chapel are well set forth in the year book. The statistics of the parish show that there are 1,260 communicants; 892 families; and that there were 96 confirmations in the last fiscal year. The total income of the parish for this period was $50,583, of which $8,407 was received by the sale of the Church of Our Saviour and was applied to Christ chapel. The cost of administration of the parish church was $13,156, and for maintaining Christ chapel $4,380, of which latter amount the people of the chapel themselves gave about $1,700. $19,013 was expended on repairs and improvements; $12,000 was applied on the debt, and $1,700 was invested for the endowment fund. For diocesan and general charities and missions the parish gave $4,698.

THE NEW Archdeacon of Brooklyn, the Ven. James Townsend Russell, has just presented the cause of Brooklyn Church Extension to the public in a neatly-printed four-page paper, in which the work being done in the missions is told, and the opportunities for extension of work outlined. Real estate values, which are rapidly advancing, have a very close relation to the problems presented before the Church, and the Archdeacon says that $100,000 should be invested in plots and buildings before the spring advance in real estate values. Announcement is made in the new paper of a dinner to be given at the Hamilton Club on February 19th, in the interest of Church Extension.

MR. JACOB RIIS, the well-known settlement worker, lives in Richmond Hill, and has just had erected in the Church of the Resurrection there, a window in memory of his wife, who died a few months ago. The subject of the window is "The Good Shepherd," and it is a product of the Munich glass workers. The window was dedicated last Sunday morning, the rector, the Rev. William P. Evans, officiating. At the same time two other new memorial windows were dedicated, one erected by Miss Ella J. Flanders in memory of her parents; and the other given by Mrs. Spencer Brown in memory of her husband.

MARYLAND.

WM. PARET, D.D., LL.D., Bishop.

Dr. Hodges May Be Recalled to St. Paul's—Sunday School Institute.

IT IS REPORTED that the vestry of St. Paul's Church, Baltimore, may ask the Rev. J. S. B. Hodges, D.D., now rector emeritus after 35 years' service as rector, to reconsider his resignation and resume active direction of the parish. Last Sunday Chaplain H. A. Brown, U. S. A., stationed at Fort McHenry, preached at St. Paul's Church in the morning.

THE THIRD annual meeting of the Sunday School institute will be held in Emmanuel Church, Baltimore, on Friday, February 2nd. An interesting program is promised. The institute has stimulated interest in Sunday School work very much during the two years of its existence and a growing interest in it has produced meetings of great helpfulness.

MASSACHUSETTS.

WM. LAWRENCE, D.D., LL.D., Bishop.

CONSIDERABLE diocesan interest centres in the engagement just announced of Miss Marian Lawrence, eldest daughter of Bishop Lawrence, and Mr. Harold Peabody of Boston. Miss Lawrence is widely interested in the philanthropies of the Church, and was most untiring in her efforts looking to the erection of the new building of the Sailors' Haven in Charlestown. Mr. Peabody is a very important factor in the Church's activities, a graduate of Harvard, and comes of one of the finest families in Massachusetts.

MICHIGAN CITY.

JOHN HAZEN WHITE, D.D., Bishop.

Diocesan Notes.

THROUGH the kindness of friends, the rector of St. James' Church, South Bend, the Rev. F. M. Banfil, together with the Rev. Dr. McKenzie of Howe School, expects to sail for Naples on February 6th for a travel through Europe and the Holy Land. The two priests will be absent three months or more. The parish at South Bend will be under the charge of the Rev. J. A. Linn during the rector's absence, and the members of the Brotherhood of St. Andrew will assist him. The vestry recently passed a resolution that in order to show their appreciation of the "faithful and untiring efforts of the rector," this vacation with salary be accorded him.

MINNESOTA.

S. C. EDSALL, D.D., Bishop.

Lecture Course at the University—Two Missions.

BISHOP J. D. MORRISON of Duluth delivered a lecture on "The Cross of Christ" at the State University on Thursday evening. The lecture the previous week was given by Mr. J. G. Pyle of St. Paul, formerly editor of the St. Paul *Globe*. The lectures are two of the course which are being given under the auspices of the Bishop Gilbert Society at the University.

THE REV. I. P. JOHNSON of Gethsemane Church, Minneapolis, has just concluded a mission for St. Jude's Church, Henderson (Rev. C. R. Birnbach, rector). The congregations were good and composed of about one-third Roman Catholic, one-third Lutheran, and the rest Church people. The Rev. G. Heathcote Hills of the Pro-Cathedral staff, is conducting mission services at the church of the Holy Communion, St. Peter, and St. John's Church, Le Sueur. The Rev. Geo. C. Dunlop is priest in charge of both these stations.

MISSOURI.

D. S. TUTTLE, D.D., LL.D., Bishop.

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A BEAUTIFUL PAIR of brass candlesticks has been presented to St. Jude's Church,

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NEBRASKA.

GEO. WORTHINGTON, D.D., LL.D., Bishop.
ARTHUR L. WILLIAMS, D.D., Bp. Coadj.

Priest Convalescent.

THE REV. ARTHUR WILLIAM BELL, rector of St. James' Church, Fremont, is slowly recovering from his long and dangerous illness. He has been suffering with typhoid pneumonia and for a time his life was almost despaired of. He hopes to be able to resume his pastoral duties about Holy Week or at the latest at Easter. During his illness Bishop Williams has conducted some services and the remainder have been supplied by a lay reader.

NEW HAMPSHIRE.

WM. W. NILES, D.D., LL.D., D.C.L., Bishop.

THE BISHOP COADJUTOR, when consecrated, will continue to live at St. Paul's School until the end of the academic year; he will then take a house in the city of Concord proper.

NEW JERSEY.

JOHN SCARBOROUGH, D.D., LL.D., Bishop.

Day of Devotion for Women—Wildwood.

A MOST HELPFUL Day of Devotion was conducted by the Rev. Father Sill for the New Jersey Branch of the Woman's Auxiliary on Wednesday, January 24th, in St. Michael's Church, Trenton, which was kindly offered for that purpose. The day was bright with sunshine and invited a goodly attendance; many of the parishes and missions were represented, and the deeply spiritual and stimulating addresses fell upon attentive ears. The day was so full of blessing as to warrant the Auxiliary in the hope that a like opportunity may each year be a source of strength and sustenance to the women of the diocese.

DURING the past two months St. Simeon's-by-the-Sea, Wildwood (the Rev. Samuel Ward, rector), has been greatly improved. The building has been raised three feet and a new steam heating apparatus installed, together with a complete system of electric lighting. At the same time the chancel has been extended seven feet, and an addition has been built as a robing room for the rector. Almost the entire cost of these improvements has been provided for, though the parish has but recently become thus, having formerly been a summer chapel. Mr. Ward had charge of it for three summers and has now become its first rector, and three months ago the parish became independent and self-supporting. It has never received aid from convocation. Recently Mr. Ward set apart for sacred uses a very handsome pair of altar vases, given as a memorial to Mr. and Mrs. Beverly Randolph Keim, by their daughter, Florence Keim.

OKLAHOMA AND INDIAN TERRITORY.

F. K. BROOKE, D.D., Miss. Bp.

THE REV. A. BASIL PERRY of Grace Church, Muskogee, I. T., after three years of successful work, has accepted a call to become rector of Immanuel parish, San Angelo, Texas. During his rectorate of Grace Church the mission has grown from 62 to 160 members. It has become a self-supporting parish. A handsome new church has been built, and the work, generally speaking, is on a substantial foundation.

PENNSYLVANIA.

O. W. WHITAKER, D.D., LL.D., Bishop.
ALEX. MACKAY-SMITH, D.D., Bp. Coadj.

Philadelphia Notes.

ST. JUDE'S CHURCH (the Rev. Charles Logan, rector), has been given, according to the will of the late Charles W. McNeely, the sum of $2,000, which will be added to the endowment fund.

AN OLD oak Bishop's Chair has been given to St. Ambrose' mission (the Rev. G. G. Matchett, deacon-in-charge), as a memorial from a communicant of Calvary Church, West Philadelphia, and was used by the Bishop of the diocese at his recent visitation.

EXTENSIVE IMPROVEMENTS are about to be made in the parish house of St. Barnabas' Church (the Rev. Walter G. Haupt, rector), by which it is planned to gain a large auditorium instead of the present arrangement and also a gymnasium. It is further proposed to install a modern system of steam heating.

AT THE Church of the Good Shepherd (the Rev. John Alexander Goodfellow, rector), aside from the many minor improvements recently made and the introduction of steam heating apparatus, electricity is being introduced, making the church additionally attractive and bringing out the beauty of the sacred pictures which have been placed in the church.

THE CHURCH Training and Deaconesses Corporation held its annual meeting in the Church House, on January 24th. The Bishop presided. The Rev. J. DeWolf Perry, of Calvary Church, Germantown, was re-appointed warden and Miss Caroline H. Sanford, house mother; Mr. George C. Thomas, treasurer, and Ewing L. Miller, secretary. A committee of lady managers was also appointed and the Bishop reported that the school had a larger number of students than at any previous time in its history.

THE THIRTEENTH service of the American Guild of Organists was held on Tuesday evening, January 23d, at St. Luke's Church, Germantown (the Rev. Samuel Upjohn, D.D., rector) when the combined choirs of St. Luke's, Germantown, and the Church of the Saviour, West Philadelphia, sang the service. A splendid recital was given by well-known organists.

THE 38TH ANNIVERSARY of the Church of the Holy Apostles (the Rev. Nathaniel Seymour Thomas, rector), was observed on the Fourth Sunday after Epiphany, at which time the annual report was read and the music was rendered by the combined choirs of the church and the chapel of the Holy Communion. This parish was admitted into union with the convention in 1868 and has had a notable history.

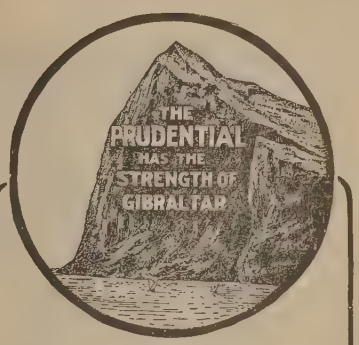
A SERVICE in memory of the late Bishop of Michigan, the Right Rev. Thomas Frederick Davies, D.D., LL.D., was held on the Fourth Sunday after Epiphany, in old St. Peter's Church, Philadelphia, of which parish he was rector from 1868 to 1889. The rector-elect, the Rev. Edward M. Jeffreys, preached the sermon and the Holy Communion was celebrated.

A SERVICE of thanksgiving was held in the chapel of the new mission of St. Paul on Monday evening, January 22, 1906, by the members of the Southern Convocation because of the completion of the fund needful to pay off the mortgage whereby a sum sufficient to build a church was secured.

A SERIES of lectures on Church History will be given by the Rev. Llewellyn N. Caley, rector of the Church of the Nativity, in the parish house of the Church of the Annunciation (the Rev. Daniel Ingalls Odell, rector) beginning on February 26th and ending on March 26th. 1, The First Six Centuries; 2, The Middle Ages; 3, The Anglican Church; 4, The English Reformation; 5, The Episcopal Church in the United States.

BOTH of the Bishops of the diocese and a number of priests and laymen made addresses at the first anniversary of the occupation of the new building called the Galilee mission, which took place on the evenings of Saturday, Sunday, and Monday, January 27, 28, and 29. The building used is considered one of the very best for the purpose in the world. Largely instrumental in the beginning of this mission was the Rev. James S. Stone, D.D., now rector of St. James' Church, Chicago, then rector of Grace Church, Philadelphia.

AT THE REQUEST of the vestry of the Church of the Messiah, at Broad and Federal Streets, Philadelphia, the Rev. Floyd W. Tomkins, D.D., rector of the Church of the Holy Trinity, will assist in solving the financial difficulties and will suggest a priest for the parish. It was hoped that some agreement might be entered into by which All Saints' Church and the Church of the Messiah would unite and form one strong parish, as in the beginning a number of communicants from All Saints' began the Church of the Messiah under the late Rev. George Bringhurst on a lot presented prior to 1870, and



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have had a struggling existence ever since; whilst All Saints' has had a remarkable history since 1838 and has no debt of any kind, and an endowment fund of over $10,000, but must sooner or later seek another location because the parish limits are becoming the centre of an increasing colored population.

PITTSBURGH.

CORTLANDT WHITEHEAD, D.D., Bishop.

Colored Work in Allegheny – Southern Convocation.

ST. AUGUSTINE'S MISSION for colored people, Allegheny, has made a fresh start under the leadership of the Rev. Scott Wood. A large three-story brick building on Jackson Street has recently been purchased and the first payment made, and the mission will take possession on the first Sunday in February. The store room on the first floor has been converted into a neat and attractive chapel. The priest in charge is planning some industrial work, and as soon as practicable, sewing and cooking classes will be established, and other departments will be added from time to time.

ON TUESDAY, January 23d, Bishop Whitehead had an afternoon tea for the clergy, as is usual each year on some day near the anniversary of his consecration, and coming as it did just at the assembling of the Southern Convocation, all of the members of that body were included in the invitations. It was well attended by the clergy and their wives, and was the occasion of much enjoyment.

THE WINTER SESSION of the Southern Convocation was numerously attended, at St. James' Memorial Church, on Tuesday evening and Wednesday, January 23d and 24th. The Rev. Dr. McLure preached an inspiring sermon suited to Epiphany-tide; the Bishop of New Jersey made an address at the celebration of the Holy Communion on Wednesday morning; and the Very Rev. Paul Matthews, Dean of the Cathedral in Cincinnati, read a very interesting and scholarly paper on "Purgatory." After this and all the other papers, there was a lively discussion. The Rev. Dr. Lloyd, of Uniontown, who is head of the society of missioners called by the name of "St. Philip the Apostle," made a strong plea for parochial missions, which instructed all who heard, and converted some of the clergy who hitherto had not been in favor of such instrumentalities. It was resolved that a committee be appointed to consider the expediency of a General Mission in the city of Pittsburgh during Lent of 1907, and the following were appointed such committee: The Rev. Messrs. Paddock, Flint, Byram, Ferris, and E. H. Young. The Rev. Dr. McIlvaine read an elaborate and studious review of Professor James' *Varieties of Religious Experience;* and the Rev. Mr. Hartshorne of Kittanning, furnished a bright, amusing, and helpful paper on "The Rationale of the Rubrics."

SOUTH CAROLINA.

ELLISON CAPERS, D.D., Bishop.

Columbia Notes—Missionary Services—Charleston.

ON THE First Sunday after Epiphany, the Rev. W. A. Guerry, chaplain of the University of the South, preached at Trinity Church, Columbia (Rev. C. M. Niles, D.D., rector), presenting in the clearest and most earnest manner the claims of the University, and asking for contributions towards the stone chapel of All Saints', which is in process of construction, and whose completion is desired by 1907, which will be the semi-centennial of the University. Mr. Guerry asked for $500 from the congregation, and more than that amount was pledged—the first time, he said, that he had ever received more than he had asked for.

ON "MISSIONARY SUNDAY," January 14th, a service for the children of the Sunday Schools in Columbia was held at the Church of the Good Shepherd (Rev. W. P. Witsell, rector). The service was conducted by the rector and the Rev. T. T. Walsh, diocesan missionary, and the Rev. C. M. Niles, D.D., rector of Trinity Church made an address to the children.

At the Church of the Holy Communion, Charleston (Rev. H. J. Mikell, rector), a missionary service for the children of the Sunday Schools in the city was held on the same afternoon, conducted by the Rev. H. J. Mikell and Rev. W. H. Bowers, D.D., rector of St. Paul's Church, and Rev. Watura Sakikabara of Japan, made an address. Next evening, at a meeting of the Sunday School Institute in St. Michael's parish house, the Rev. Watura Sakikabara made an address on the "Religion of Japan and the Life of the Young Japanese."

THE VESTRY of Grace Church, Charleston (Rev. William Way, rector), recently purchased a rectory which has been fitted up with all modern improvements and is now occupied by the rector and his wife. The cost of the property, together with the improvements, was about $9,000. It is a memorial to the late Mr. William McBurney, who was a most devoted member of the parish, and who left a legacy of $5,000 towards the purchase of a rectory. A handsome marble mural tablet in memory of Mr. McBurney has lately been placed in Grace Church. The rector announced at a recent service that the church, the parish house, and the rectory were all clear of debt for the first time since the completion of the church in 1858. The Rev. Floyd W. Tomkins, D.D., rector of the Church of the Holy Trinity, Philadelphia, is to conduct a mission at Grace Church, February 12th to 22nd.

SOUTH DAKOTA.

W. H. HARE, D.D., Miss. Bp.
F. F. JOHNSON, Ass't. Miss. Bp.

Reception for Bishop Johnson.

THE LONG DELAYED reception to the Bishop took place in the gymnasium of All Saints' School on January 18th. The reception was given by Bishop Hare, not only in his own name, but in behalf of the vestry of the Cathedral and of the board of trusts of the missionary districts, made up of representative men, clerical and lay, from different parts of the state. Both of these bodies were well represented at the reception.

SOUTHERN OHIO.

BOYD VINCENT, D.D., Bishop.

The Bishop's Anniversary—Chillicothe—Brotherhood Work in Cincinnati.

THE 17TH ANNIVERSARY of Bishop Vincent's consecration was observed on St. Paul's day with a celebration and sermon at St. Paul's Cathedral. The sermon was preached by the Bishop. At the close of the service a dinner was tendered to the Bishop by the members of the Cincinnati Clericus. Addresses were made by Bishop Vincent, Archdeacon Edwards, Dean Matthews, the Rev. Peter Tinsley, D.D., and the Rev. John H. Ely.

AT LAST a decided step has been taken towards securing a church building for St. Mark's mission for colored people, Chillicothe. A lot in a most desirable location has been secured and paid for. Plans and specifications are being prepared so as to be ready to build as soon as possible. After paying for the lot, the congregation has some $500 for the building. Archdeacon Edwards has also promised $1,000, which he has secured from a friend, for the same purpose.

A GENERAL SERVICE for the Brotherhood men of Cincinnati and vicinity was held at the Church of the Advent, Walnut Hills, on the evening of Friday, January 19th. Bishop-elect C. D. Williams was the preacher, delivering an inspiring address on the fundamentals of true Brotherhood work. The attendance was very good.

Included in the Cincinnati Local Assembly, under whose auspices the service was held, are the nine active chapters of Cincinnati and suburbs.

A special feature of the Brotherhood work during the Lenten season will be coöperation with the Cincinnati Clericus in the holding of noon-day services for business men, the Columbia Theatre havng been engaged for that purpose.

SOUTHERN VIRGINIA.

A. M. RANDOLPH, D.D., LL.D., Bishop.

Mission at Staunton—Gift for Colored Work.

THE REV. C. BRAXTON BRYAN, D.D., of Petersburg, has just closed a very successful mission held in Emmanuel Church, Staunton (Rev. Robt. C. Jett, rector).

AN UNKNOWN FRIEND of the colored work has donated $1,400 toward erecting a church in Newport News.

TENNESSEE.

THOS. F. GAILOR, D.D., Bishop.

Sunday School Institute.

A SUNDAY SCHOOL INSTITUTE has been organized in Memphis, by the superintendents and teachers of the Sunday Schools. Mr. Richard Allen was elected President, Mr. R. L. Moody, Vice-President; Miss Hosner, Secretary; Mr. M. G. Bailey, Treasurer; Executive Committee, Miss Genevieve Franklin of the Good Shepherd, Miss Lillian Smith of St. Mary's, Mrs. Portlock of Calvary Church, Miss Stewart of St. Luke's, Mr. Chambers of Holy Trinity, and Mrs. W. A. Smith of Grace Church.

It was decided to hold the joint Sunday School missionary service suggested and arranged by the General Board of Missions, at Calvary Church, on the afternoon of the Second Sunday after Easter.

VIRGINIA.

ROBT. A. GIBSON, D.D., Bishop.

Farewell to Missionary Physician—Brotherhood of St. Paul.

A MOST IMPRESSIVE service of farewell was held by the Brotherhood of St. Andrew, of Christ Church, Charlottesville (Rev. H. B. Lee, rector), on January 14th, to bid Godspeed to Claude Marshall Lee, M.D., and his wife, who are about to depart for China. The Rev. Mr. Lee, father of the young missionary, spoke beautifully and tenderly to his son. It was a touching scene. The Rev. Messrs. Edmund W. Hubard and H. H. Williams assisted in the services and also made addresses. Dr. Lee is one of a band of ten who some time since at the University of Virginia,

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made up their minds to be medical missioners. He is the first, the other nine will follow.

THE BROTHERHOOD OF ST. PAUL, a missionary organization for younger boys, held its first annual meeting in Holy Trinity Church, Richmond, on St. Paul's day, the Rev. W. L. Kinsolving making the address; the Rev. Messrs. Semmes, Darst, and Gravatt taking part in the service. Every church in Richmond sent its chapter to this meeting. The scene was inspiring, and to hear these young soldiers of the Cross sing, promises well for the future of the Church.

WASHINGTON.

H. Y. SATTERLEE, D.D., LL.D., Bishop.

Service in Behalf of Men's Anniversary Offering.

ON SUNDAY EVENING, January 21st, a spirited missionary meeting, for men especially, was held in the Church of the Epiphany. Its purpose was to consider, and awaken interest in the thank-offering for three hundred years of English Christianity to be presented at the General Convention in Richmond in 1907. The seats on the floor of the church were reserved for men, ladies being accommodated in the galleries. The Bishop of Washington presided, and after briefly explaining the object of the meeting, introduced Bishop Mackay-Smith, who delivered an eloquent address, saying that this movement should arouse such enthusiasm in the laymen of the Church that they would raise an offering of millions for its missionary work, and pointing to the example of other Christian bodies in this respect. Mr. J. Wirt Randall, of Annapolis, Md., was the next speaker. He traced the early history of English civilization in this country; the beginning of Anglo-Saxon Christianity in the new world, and described in a graphic manner the worship of the Jamestown colonists, and how they held service in a tent, and celebrated the Holy Communion on the first day of their arrival.

Mr. George Wharton Pepper of Philadelphia was introduced by Bishop Satterlee, as "one of the bright young men of the Church." Being a member of the Board of Missions, and also of the committee appointed by the last General Convention to have charge of the arrangements for the thank-offering, he is full of enthusiasm for it, and urged those present to take up the work with vigor, to take the pledge cards, and to consider, not whether or not they would give; but what they *can* give for this great movement.

WESTERN MASSACHUSETTS.

ALEX. H. VINTON, D.D., Bishop.

Seabury Society Formed.

THE SEABURY SOCIETY of Springfield was organized on the evening of January 24th, with 45 members. Its objects are to increase the love of its members for the church; to do personal missionary work among men; and to establish the Church, or at least Sunday Schools, in growing suburbs of Springfield and vicinity, where the need for such Church extension exists. At the beginning, membership in the Society is confined to communicants of St. Peter's parish, but it is intended to broaden its scope and to admit as members any communicant resident in Springfield, or it may be in the Connecticut valley within the diocese. It is stated that in two suburbs of the city, Sunday Schools are needed, and steps are to be taken to see if noon-hour services during Lent now approaching may not be maintained by the Society in the business part of Springfield. The Society is on the same lines as the Society of the same name in New York, but is not a branch of the New York society. It has the same ideal of getting laymen to do active missionary work, and is adapted to meet conditions peculiar

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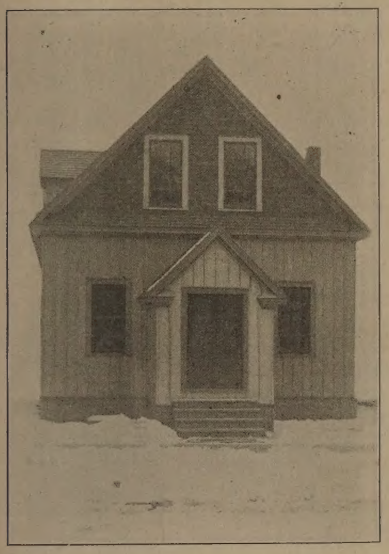
to its own city. The officers are the usual ones, with an executive committee of seven members. The chaplain is the rector of the parish, the Rev. W. T. Dakin.

WESTERN NEW YORK.

WM. D. WALKER, D.D., LL.D., D.C.L., Bishop.

Parish House for St. Mark's.

ON THURSDAY evening, January 18th, Bishop Walker formally opened the new parish house of St. Mark's Church, Buffalo (Rev. N. W. Stanton, rector). The exercises consisted of a short devotional service, congratulatory addresses by the Bishop, the Rev. E. S. Hoffman, D.D., and the Rev. T. B. Berry, and a musical programme. Mr. Alfred H. White, the chairman of the building committee, to whom great credit is due in the supervision of the erection of the structure, made a statement showing that the parish house cost but the small sum of $1,700, on which there remains a debt of $600 which it is hoped will be speedily cancelled. The building is 56x24 feet in dimensions, of frame structure, affording accommodation for Sunday School purposes and assemblies in the large room on the first floor and a kitchen, pantry, and good-sized dining room on the upper floor. There are also coat and class rooms above and below. This parish house will greatly set forward the organized activities of this growing parish.



ST. MARK'S PARISH HOUSE, BUFFALO, N. Y.

CANADA.

Death of Principal Sheraton—News of the Dioceses.

Death of Principal Sheraton.

THE REV. JAMES P. SHERATON, Principal of Wycliffe College, Toronto, died on the morning of January 24th.

The Rev. James Paterson Sheraton was born in St. John, New Brunswick, in 1841. His father was a merchant and his maternal grandfather, James Paterson, LL.D. (Glasgow), was a distinguished scholar, and for over fifty years principal of the St. John Grammar School, at which his grandson was educated. Principal Sheraton was graduated at the University of New Brunswick with honors in classics and natural science and Douglas gold medal, in 1862. He afterwards studied theology at King's College, Windsor. After his ordination in 1865, he served for thirteen years in the home mission work in New Brunswick and was then appointed rector of Pictou, diocese of Nova Scotia. He accepted the principalship of Wycliffe College, Toronto, in 1877, in which position he remained till his death. He was for several years editor of the *Evangelical Churchman*. He received the degree of D.D. from Queen's University, in 1883, and in 1889 Bishop Sweatman appointed him honorary canon of St. Alban's Cathedral, Toronto. He received the degree of LL.D. from Toronto University in 1896. He was a director of Bishop Ridley College, St. Catherine's, and honorary member of the Canada Temperance League, and vice-president of the Toronto branch of the Evangelical Alliance. In 1895 he was appointed by the Synod a member of the Committee on religious instruction in the public schools of Ontario. Dr. Sheraton occupied the chairs of dogmatic theology and of the literature and exegesis of the New Testament in Wycliffe College.

Diocese of Quebec.

THE CENTENARY altar cloth for the Cathedral is a beautiful piece of workmanship. It was executed by the Sisters of St. John the Divine in Toronto.

Music

Editor, G. EDWARD STUBBS, Mus. Doc., Organist St. Agnes' Chapel, Trinity Parish, New York.
[*Address all Communications to St. Agnes' Chapel, 121 West 91st St., New York.*]

The Music Editor of The Living Church:

DEAR SIR:—More than a hundred hymns and tunes would not be needed for a cheap hymnal, to be placed in the pews of a church where congregational singing is desired.*

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This is the list according to the numbers in the present hymnal: 11, 12, 13, 18, 32, 44, 49, 51, 53, 56, 65, 73, 76, 79, 82, 89, 90, 101, 112, 122, 196, 225, 227, 228, 231, 261, 335, 336, 340, 342, 344, 345, 377, 383, 385, 387, 388, 394, 395, 396, 397, 402, 403, 408, 412, 423, 432, 445, 450, 459, 484, 489, 490, 491, 506, 507, 516, 533, 582, 602, 606.

In all there are sixty-one hymns.

Yours truly,
JOHN B. UHLE.

All of the above hymns and tunes are in common use, and well known. Our correspondent's estimate of the number of *necessary* tunes is pretty near the mark. Not more than sixty are used annually in a great many churches, even in those where supplementary hymns are sung in procession. If we leave out of account the so called "processionals" and "recessionals," it would take a quarter of a year to use this number, and in the course of a year the repetitions would scarcely be noticed.

There would, however, be any amount of unreasonable criticism showered upon the editor of an abbreviated hymnal. The main advantage of such a book would be lost sight of by many thoughtless people who would be tempted to condemn it if their favorite tunes happened to be omitted.

Even in the case of a large collection of seven or eight hundred tunes, there is always an abundance of fault finding, because this setting is included, or that excluded. The "squabble" over the new edition of *Hymns Ancient and Modern*, which has been raging for some time, and is by no means over, shows how hard it is to suit everybody.

Although only sixty tunes may be actually necessary for congregational purposes, the issue of a larger number, say two hun-

* PUBLISHERS' NOTE:—In discussing this subject, correspondents appear not to be familiar with the *Mission Service Book*, published by The Young Churchman Co. at 5 cts. per copy, which contains Morning and Evening Prayer, the Twenty Selections, Holy Communion, etc., with about fifty popular hymns from the Hymnal.

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dred, or two hundred and fifty, would be advantageous. The cost would not be much greater, the criticism we have referred to would be reduced, and in this number could be included tunes which would practically cover all of the six hundred and seventy-nine hymns in the regular hymnal.

There are a great many long metre and common metre tunes in the hymnal that are so seldom used they may be classed as useless. A dozen of the *best* tunes of these metres would do for a large number of hymns. The same rule applies to other metres, and a wise selection of tunes could easily be made to serve as a comprehensive tune book for the entire hymnal.

The obstacles which clergymen meet with in getting their congregations to sing are numerous enough without the added disadvantage of not having any suitable book to place in the hands of their people.

As matters stand now it is difficult to hold effective congregational rehearsals. The ground cannot be covered without calling into use too many publications, such as hymnals, service books, psalters, and musical settings specially printed on cards. The result is too often a combination of cost and confusion.

There is a well known work on Church Music which even advocates the use of lithographed or "hektographed" copies of what is to be used at congregational practices!

Success in this important movement of congregational singing can be most quickly met with by the use of *a single book*, containing not merely a sufficient number of hymns and tunes, but everything else the people need in the way of choral responses, canticles, and service music in general.

In connection with this we may say that *as a rule* the greater the number of hymn tunes, anthems, and service settings used in a given church, the smaller is the encouragement to congregational singing.

Although it is in the hymn tunes and simpler parts of the service that the people find their chief opportunity, nevertheless there are cases where there is congregational singing of *anthems, and canticles set in anthem form.* Of course this can only result where there is more or less frequent repetition of the music.

There are certain settings which people like so much they will sing them if given sufficient chance to do so.

A case in point is Bunnett's *Magnificat* and *Nunc Dimittis* in F. This service is used so much in England that it is not an uncommon thing to hear parts of it sung and whistled in the streets and roads, by people of various ages and occupations. It is said on good authority that the Devonshire farmers sing this service while at work in the fields.

On the other hand music that is "sung to death," as some people put it, fails to interest choirs, which are never at their best when singing anything that they have become tired of.

We are here brought face to face with the old, old admonition to avoid extremes.

It is quite possible to encourage congregations to sing such services as "Bunnett in F" without ruining the artistic aspirations of choristers.

And on the other hand, it is equally possible to carry the congregational theory so far that both choristers and people become weary of it. Sometimes the best congregational singing is to be heard where there is no choir at all, as is the case in some of the garrison chapels of the British army. Where the congregation must do *all* the singing or else have *none*, they generally do their part with a will. But in the average church it must be a question of give and take, and the two bodies concerned should treat each other fairly, and work harmoniously for the best interests of both.

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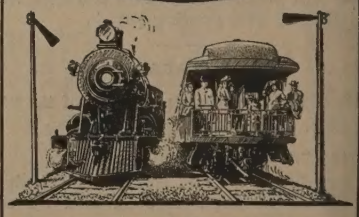

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